CHRISTIAN REGISTER.

VOL. XXIV. DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS. NO. 26.

"LIBERTY, HOLINESS, LOVE."

CHARLES W. UPHAM, EDITOR. BOSTON, SATURDAY, JUNE 28, 1845. DAVID REED, PROPRIETOR.

CHRISTIAN REGISTER
PUBLISHED WEEKLY
AT No. 1 WATER STREET,
(Near Washington Street,) by
DAVID REED.

☞ To whom all communications, as well as letters of business, should be addressed.

TERMS.—Three Dollars, payable in six months, or Two Dollars and Fifty Cents, if paid in advance.

To individuals or companies who pay in advance for five copies, a sixth copy will be sent gratis.

No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

For the Register.

THE WHOLE CREATION GROANETH.

A SERMON.

Romans viii. 28. 'All things work together for good.'

Philosophers inform us that this whole world consists of elements; that these elements existed *first*, and that *afterward*, the world was composed of them, even as the materials of a house must exist previously to the house; that these elements were the first products of God's power; the principles of nature; that He endowed them perfectly with all their properties and thus fitted them for the uses *they* were to answer; for the places *they* were to fill; that the *elements* went immediately into action; that, *forthwith*, there was motion, ferment, conflict; by and by, in consequence of the abundance of heat, tremendous explosions, upheavings, disruptions, the shaking to pieces, as it were, of the whole earth; that ages on ages passed away before each element could find and fill its proper place and all the formations of the earth were completed; that though the process, as to time, was incalculably long, yet, no time was lost; that the work was constantly in progress; that all things were ever working together for good. At length, the earth arrived at its present state of perfection. It is not known that the earth now waxes any better. The elements, having come into a duly balanced state, are now, comparatively at rest. Our storms and earthquakes, doubtless, come of that unrestraint and freedom, which, it was useful and necessary, should be reserved to a portion of the contents of nature. As the physical world has not sensibly improved during the last five thousand years, the strong presumption is, that it has attained its consummation.

And, in all this, we have an apt symbol of what has long been, and what now is, taking place in *the social and moral world*. Though there be a wonderful correspondence between the world of *matter* and the world of *mind*, yet the process is not exactly *simultaneous*. We may apply the remark of the Apostle, both to the individual, and the generic, man. 'That is not first, which is spiritual, but that *which is* natural; and, afterwards, that *which is* spiritual.' Man is born with the germs of intelligence and morality. He comes into the world without any *knowledge*, but, is capable of acquiring it. He knows not the distinction between *the right and the wrong*, but is possessed of faculties to learn and to discriminate the difference between them. He has no *habits* either good or bad, but is susceptible of having them both deeply impressed upon him. He brings with him strong tendencies in his heart to various passions, but no natural and effective *instinct* to direct and control them. He has, within him, the elements of all goodness, but they are in a mixed and chaotic state. Hence, the disorder and the conflict; the deficiences and the excess; the *over*-action and the *under*-action, to which he is always liable. How different the state of things, in this respect, between the *man* and the *brutes*. The latter, are possessed of *effective instincts*. By the force of these, the brute animals soon arrive at their proper state of perfection. They immediately commence that mode of life which is most conducive to their safety and enjoyment. Most of them herd together and live in communities. In the very best manner, do they seek and provide the means of their sustenance and protection. Obeying the laws of their nature, those of the same kind live *in peace* and do not prey upon each other. Their lairs, their nests, their homes, their society, are speedily made and perfected. And among them at their homes, very seldom, are any conflicts, outbreaks or troubles.

Not such, but far otherwise is, and has been, the state of *human* society. Man has now lived in the world five thousand years without yet having attained his true moral position. In every age, he has been filling the world with contentions, tumults and violence. He preys upon his own kind. He sheds the blood of his brother. *War* soon became a rife distemper in the body of human society, originating from the sentiment of *revenge*, implanted for an important purpose in the constitution of man. But it greatly needs—as all other vivid propensities—the control of reason and moral feeling. *Selfishness* speedily grew out of legitimate self love. From selfishness antl war, came the exceedingly unjust custom of *man-slavery*. And, from all these, arose the necessity of *strong political government*. And, with this, came the excitement and the food for *ambition*. 'And, there was a strife among them, who should be the greatest;' who should be *chief*, *despot*, *king*, *emperor*. And, together, with all these things, came *oppression*; the division of society into high and low, rich and poor, masters and servants, the rulers and the ruled. And, while these things were being done, other evil things also were being done. *Natural love* had, in many persons, been perverted into abominable *lust*. The just *desire* of wealth had been converted into *avarice*. Modest self-esteem and zeal for personal distinction were swollen into base *envy and intolerable pride*. And, amid all these, came covetousness, theft, robbery, 'the spoils system,' piracy and murder. While the rich and the powerful oppressed, the poor and the down trodden, retaliated, as they could; by cunning, by deception, by mutiny, by insurrection and bloodshed. It was their only mode of self defence. It was, as they thought, their *right* to disabuse themselves of accumulated and insufferable injuries. And thus, the earth has teemed with restlessness and commotion; has 'groaned and travelled togther until now.' It has been the necessary result of that unbalanced state of society in which there has been poverty, oppression and resistance on the one hand; power, luxury and licentiousness on the other.

And, intermingled with these various descriptions of iniquity and vice, there have also appeared, and to a greater or less extent have prevailed, all the amiable and brilliant virtues of humanity and worth; the most tender kindness, the freest hospitality, the noblest generosity, warm compassion, heroic patriotism, sincere and pure religion. These, however, have not been *universal*. And, until they *are*, the true balance of human society will not be attained. So long, as a single vice prevails among men, it will inflict an injury. There will, somewhere, be oppression. And it will be felt. And, if not removed, it will cause restiveness, resistance, commotion and conflict. There never will be universal peace among men, so long as any part and portion of them are burdened and injured by oppression. The golden rule must be everywhere obeyed; 'whatsoever ye would that others do to you, do ye also the same unto them.' As in the physical world there existed disorder and convulsion until every element had found its own proper place, so, likewise, in the moral world. And, until every element of human nature be duly disciplined, subordinated and governed, there will be wrong and unquietness, guilt and resistance. As, in the physical world, the constant tendency was to the due adjustment of the balance and the comparative perfection of our globe, all the uproar of elements working onward to the intended consummation; so, likewise, in the social and moral world. The constant tendency is to the happy consummation. And, it will as surely be attained in rational and moral man, as it was in the material and unintelligent earth.

But, in both cases, the process extends over *a great length of time*. The days and the years cannot be numbered. If God had endowed each element with *an instinct*, like that in brute animals, it would have gone forthwith and quietly to its proper place; and the world would have been finished in a single day. But the elements have *no instincts;* they are moved only by their mechanical and chemical tendencies. Hence, the great length of time occupied in the formation of the earth. Or, if God had wrought *supernaturally*, He might have hastened the action of the elements, so, that instead of *countless ages*, there had been but a *few days* employed in the formation of the earth. But this manifestly, is not *the rule* by which God works. The character of His works is that of *the utmost simplicity*. He works by principles. He takes His own time. He does *no superfluous* work; nothing, which is not *indispensable*. He was doubtless able to constitute the elements *so perfectly*, that they did *not need* any supernatural aid in order to form the world. They only needed an immense length of time. And they had it; and the work was completed five thousand years ago. And we gain nothing; we save no time; by imagining a divine supernatural influence to hasten the work of creation. It does not make the world to be now one single day *older*. Nothing is lost by taking any amount of time, for the process of creation provided *we go backward and take it from the past*.

God works in his own chosen way. He never makes *haste* for the sake of saving time. He has time enough and he takes it. Time with him is as unlimited as space. And his work never needs to be done over the second time. He surely did not, as many imagine, make the world perfect in the beginning and at once afterward dash it all to atoms because it worked ill and did not suit him, and then institute a new and lengthy process to restore and rebuild it. This popular doctrine involves in itself great inconsistency and absurdity. It is a palpable inconsistency to pronounce that *good and perfect* which does not *wear well* and fully answer its purpose. It is an absurdity to say, that infinite wisdom and power made a mistake, met with speedy disappointment and saw the glorious work of creation go immediately into a condition of ruin. No: it is an impiety to say it; to believe it. What! God's work forthwith fall to ruins! and Satan's work endure strong for ten thousand years! Such doctrine, surely, 'is not fit to be named among heathen Gentiles.' And shall it be forever current among Christians?

But we are told that God will finally overcome satan, and make the world even better at the last than it was in the beginning. But how long will the work *stay* in its future perfect state! It did not *continue* in its past state of perfection. What certainty, then, can you have to believe that the *second* creation will be more permanent than the *first*! What conceivable reason exists for your confident belief! Is it that God's work is always good and answers its purpose? But you have just said that God's first and glorious work of creation fell immediately into a condition of ruins. And if you said the truth *then* the fact of the second creation's being *God's work* is no guaranty for its successful continuance and final issue. If his work has once failed it may do so again. That you can on your own principle have assurance to the contrary is impossible.

'The whole creation groaneth and traveleth together in pain until now.' We have seen in what manner the human world has been, and yet is, *afflicted and distressed*; by selfishness, war, slavery, pride, ambition and otherlike mischievous iniquities. When all these shall have been renounced the condition of mankind will be ameliorated. There will then be quietness and safety in the abodes of men. They will 'live long upon the land which the Lord their God giveth them.' But it is only by the bitter experience of the wages of sin that men will repudiate the doctrine and the practice of it. It is by suffering its bitter consequences that men learn the bad policy of its practice. And thus are all things working together for good. 'Thine own wickedness shall correct thee, and thy backslidings shall reprove thee.' This maxim is as sound in philosophy as it is in religion. Men must become convinced that all iniquity is, on the whole, a loss; a disadvantage, to those who do it. *Experience* must teach it to them. And this experience must work in conjunction with enlightened reason, the moral impulses and the holy word of God. It is by the action of *truth* upon the heart, that it is sanctified. It is the voice of solemn rebuke that smites the sinner's mind with fear. 'I have hewed them by the prophets.' This people must have line upon line; precept upon precept etc., lest they go backward and fall and be ensnared and taken.'

The elements of man's nature are all good. There is nothing in him which is not, when duly developed, a virtue; an accomplishment. Such a developement, universally made, will bring human nature into its right position. And there will be the same comparative perfection in the moral world which now obtains in the physical. The halcyon days will come; and the Lord Jesus Christ will reign from sea to sea and from continent to continent. The isles will wait for his law and the nations obey it. 'And they shall be called the trees of righteousness, the planting of the Lord, that he may be glorified.'

'The creature was made subject to vanity not willingly.' This is thought to imply that there was a time when the creature was not subject to vanity; was not *mortal*. It is, however, a mistake. St. Paul himself has taught the contrary doctrine; the doctrine of man's mortality from the beginning. 'The first man, of the earth *earthy*.' As is the earthy, such also they that are earthy.' 'In Adam all [men] die.' Mortality was the law of Adam's constitution. 'Dust thou art and unto dust shalt thou return.'

It is, moreover, alleged that the work of Christ is called '*a restitution*.' Therefore, when 'the last enemy, death, shall be destroyed' there will be only a *restoration* to man's primitive condition. This also is a mistake. *The restoration*, as the Jewish mind contemplated it, was to the times of David and Solomon; the condition of the Jewish monarchy under those kings. 'And David my servant shall be king over them.' 'Lord wilt thou at this time again restore *the kingdom* to Israel.'

'Neither can they die any more for they are made like unto the angels and have become the children of God, being the children of the resurrection.' This passage describes *the future state;* not any condition of *this world* which ever has been or ever will be. Our world is a scene of *change*, *revolution and mortality* from its beginning to the end. In regard to this character of it, the world *has never been* any better than it is now, nor, doubtless, *will* it ever in future be improved, except so far as human skill and industry and virtue are available to limit the prevalence of disease, disaster and suffering. And this doctrine is recognized through the whole Bible.

'He that heareth my word and believeth on him that sent me hath everlasting life; he shall not come into condemnation but is passed from death unto life.' But in all this there is no intimation of, first a fall and ruin, and afterward a restitution and recovery. 'This is the victory that overcometh the world and abolishes death even your *faith*.' We are saved by hope. Faith in God and Christ kindles up the fire of a new life in the soul. It believes itself to be the heir to immortality. It feels strong and happy in God. And it is a life which Adam either did not constitutionally possess, or which so far as he did possess, he never lost. No man ever sustained the ruin of losing utterly the deepest powers of his soul. But he may live destitute of the faith and hope requisite to stir them up into life. The subjective power of enjoying that life which comes by Christ Jesus, has ever been in man's possession. And what he has never lost cannot ever be restored.

The redemption of Christ consists in the recovery to man of what he has lost by the love and practice of sin. It is of *a personal*, not of *a federal* character. And there is a sense and a measure in which all things, sins even, work together for his good. In their consequences they serve to rebuke, correct and rectify him by turning his feet from the error of his ways. May this be our wisdom and happiness. God grant it; and to his name be all praise and glory forever. Amen. S. F.

For the Register.

RELIGION IN FRANCE.

Nimes, France, Sept. 12, 1844.

My dear friend. In my last, I described the simple organization of the Protestant Church of France, as composed of consistories and synods. I spoke of the power reserved by the government in the charter of the year 10 over its movements. To understand the position of our Protestant brethren, it is to be remarked, that by the charter, the Catholic is emphatically recognized as the religion of the nation. Protestantism, therefore, though established and supported by the State, holds a subordinate place.

Then, the rigid surveillance of the government over the action of the Protestant Church, must greatly restrict its freedom and expansiveness. The Presidents of the consistories are, in effect, nominated by the government; and as great discretionary power is vested in this office, it enables the authorities to control with much vigor the action of the consistories. But what is most remarkable is the bad faith of the French ministry towards the Protestant establishment. The institution of Synods, with a power of control over the Churches within their jurisdiction, has been virtually annulled. The law of the year 10 provided that no Synodical meeting should be held without permission from the Government; and this permission the Government has not been pleased to grant. Thus, in effect, the Churches of France are rendered almost Congregational. There is no actual authority to guide or control in any way the body at large. This fact may be variously interpreted. Many of the French clergy deplore it, as opening a wide avenue to divisions of all sorts. Others may regard it, as giving a freer scope to individual thought and action—thus affording to the Church a gain in real vigor, while it loses in uniformity. One striking peculiarity in the organic law of the year 10, is the prohibition it imposes of all confessions of faith or dogmatic decisions which are not sanctioned by the civil authority. The result of this restriction is, that our Protestant brethren here, have no definite, authoritative creed. To the friends of religious freedom, this is matter of congratulation. You will perceive, however, that with the censorship of a jealous Government on the one hand, and a feeble power of self control on the other, the Protestant Church of France is far from being in a state favorable to its free and full developement.

In regard to doctrinal belief, this Church has been divided by a learned French pastor into three classes. The first consists of those (and they are not numerous) who would revive the theology of the 16th and 17 centuries, and re-establish in its vigor the Calvinistic confession of Rochelle. The second class, which embraces a large body of pastors, are the friends of religious freedom. They desire neither to have imposed upon themselves, nor to impose upon others, any restriction upon entire liberty of opinion. The third class embraces what are technically denominated the Methodists, who are perhaps less distinguished by any system of doctrinal belief, than by that spirit of religious zeal, sometimes bordering on intolerance and exclusion, of which we have reaped such bitter fruits in New England. This class are notable for their enthusiasm in the cause of Evangelization, and are by no means destitute of learning and power.

Differ, however, as they may in other respects, all concur in this, the desire to promote the unity and dignity of their Church. To this end, many are disposed to make all sacrifices. The missionary spirit of England and the U. States has penetrated France. It has raised up not a few Evangelists, men without education, who itinerate, preaching where they can; and in many instances the regular clergy have admitted them into their pulpits, to the scandal of their brethren. One of the French consistories has lately passed votes of censure upon the practice.

The general position and spirit of French Protestantism, are somewhat illustrated by a recent movement within the past year, to obtain a more distinct declaration from the national legislature upon the liberty of worship, as recognized by the French charter. You will perhaps better understand the point in dispute by citing the two articles of the charter and the Penal code, in which it originated. The 5th article of the charter is as follows. 'Every one may profess his religious belief with an equal liberty, and shall obtain for his worship the same protection.' The 291st article of the Penal code reads thus. 'No *association* of more than 20 persons, whose object shall be to meet daily or at specified hours, for religious, literary, political, or other objects, shall be formed without the permission of the Government, and under such conditions as it shall please the public authority to impose upon the Society.'

You will perceive at once the point of conflict in these two provisions. The whole question turns upon the signification of the word 'association.' Does it extend to meetings simply for the worship of God, or is it limited to bodies, which not professing the exercise of worship, are occupied, like Bible, Tract, and other, Societies, in the propagation of religious truth, and the care of the interests of the Church at large. The Protestants generally contend of course, that liberty of worship being guarantied in full by the charter, the article in the Penal code cannot bear a construction incongruous with it. But the public authorities have taken a different view. Entire freedom of worship, they are unwilling to sanction. They accordingly interdict at their pleasure *all* religious assemblies, even for worship which have not been previously authorised. They have gone so far even, as to suppress meetings for family worship.

The result is, that in a community for instance of Catholics, if a few Protestants of whatever name meet together, upon complaint the public functionaries close their doors, and, under the pretence of putting the public peace in jeopardy by granting it, the prayer for authorization is denied. I have myself observed a great number of instances in which the civil authority has thus interposed to the suppression of religious assemblies. Cases have been carried to the Courts. But the decisions have been contradictory—sometimes affirming the supremacy of the charter, at others violating its obvious intention. By reason of the powerful ascendency of the Catholics in many parts of the kingdom, the action of the Government has operated to the great detriment of the Protestant cause. The instances of complaint have been numerous. The Wesleyan Methodists and the Baptists in particular, sects unknown and not embraced in the Protestant establishment, have been subject to continual annoyance. The decisions of the Courts of Law in effect abrogate the liberty of worship and impose the severest restrictions upon the introduction of new religious news.

The result has been that the last spring, petitions were forwarded from all quarters, and from all the Protestant sects to the Chamber of Deputies, representing the common grievance, and asking a more definite adjudication upon the disputed liberty of worship—in other words upon the true intent of the charter. The occasion was one of great interest. At a Ministerial Conference of the Protestant pastors at Paris, I think in March, the subject was fully discussed, and a remarkable diversity of opinion was developed. Some avowed their desire for full liberty of worship; but with the singular qualification, that it whould be confined to those who comprehend and réally love it. Others should distinguish between the Churches recognised by the State (the Catholic, Protestant, Reformed and Lutheran) and those not recognised. They claimed the utmost for themselves and strenuously opposed all restriction. But they did not wish an absolute, universal liberty. Others were in favor of liberty; but a liberty regulated by law, and none not thus regulated. Many, however, urged the demand for a free, full, unqualified liberty of worship believing that the Reformation must stop or liberty of worship must aid its progress.

The general impression left by the discussion upon my own mind was that the mass of French Protestants were not in favor of absolute, universal freedom of worship; but, while clamorous for their own rights, would impose a yoke upon all dissenting sects. Among the propositions offered and received apparently with favor were these two. 1. To distinguish the Churches recognised by the Government and organised by laws and regulations, from those which are not, and which are called independent. 2. That in the 2 Churches recognised and organised—those of the confession of Augsburg, and the Reformed Church of France, no pastor nor believer should act separately in his individual character, but in concurrence with and through the intervention of the consistory to which he shall belong.

You will perceive that the Protestants of France, are yet far in our rear, in their apprehension of the great principle of religious freedom. The debate in the Chambers on this subject was highly interesting, but failed of producing (to my knowledge) any palpable result to the advantage of the petitioners. State policy forbids the bestowal of its protection and munificence upon the Church, without equivalent concessions in return.

[To be continued.]

THE ANNIVERSARY WEEK IN BOSTON.

Isaiah xxi, 11. Watchman, what of the night?

To those who believe that the wants of a present state of being, are parts of a great scheme of Divine moral government, it must be at once deeply interesting and highly instructive to watch their progress, the progress of the individual, the social, the political, and the religious life of the world. The religious life of the world may especially be considered as the development of God's moral government, because it is the expression and embodiment of the moral and religious principles which God has implanted in our nature; and the highest form of the religious life of the world is to be found in the condition and prospects of Christian truth, of Christian principle, and of the Christian life. Hence the importance and dignity, justly attached to all history,—individual history, social history, political history, and particularly to the history of moral religious and Christian influences; and hence there is no religion however erroneous, no sect however insignificant, which does not afford numerous topics of useful reflection and remark. In this point of view the Anniversary meetings that are held in the month of May in different parts of the Christian world possess a peculiar interest. They exhibit the objects at which different Christian denominations aim, the spirit in which those objects are promted the means that are employed for their entertainment, and the degree of success that attends their prosecution. As a person cannot talk and especially much about himself without making his real character apparent; so a religious sect, a Christian denomination, cannot talk much about itself and its doings without perhaps almost unconsciously, making its real character apparent. A few remarks, therefore, suggested by the recent anniversary meetings in Boston, on the present condition of the Unitarian denomination and on the leading ideas that find a place among members, may not be inappropriate or uninstructive.

The first remark is suggested not by what the denomination does, but by what it does not do. If you inquire respecting the external condition of Unitarian Christianity in America, we find that those who take the lead in its affairs do not prepare or publish any statistics. There is no formal enumeration of pastors and preachers, of churches or societies, of communicants or attendants on public worship, and of the additions made to each during the past year. The reasons for this absence of details probably are that it is felt that, from the independent or congregational government of Unitarian Societies, such details must always be imperfect, as here is no authority to enforce their communication; and that, from the peculiar character of Unitarianism itself such details, even if perfect, must always be an inadequate representation of the influence which it exerts. That influence is not measured by the number of its preachers, its societies, or its professed disciples. These have increased, are increasing, and will continue to increase at least proportionately with the increase of other religious denominations; and according to that increase will be the *direct* influence of Unitarianism. To a large and great growing class of inquiring and thoughtful minds, it is the only form of Christianity, which without rejecting the fundamental doctrines or neglecting the useful forms of religion make its spirit and power in the heart and life of paramount importance; which successfully attempts to reconcile Christian liberty with Christian union and affection; and which, while it highly appreciates the aids of learning and promotes its cultivation, identifies itself with the welfare of the universal human brotherhood in its most destitute and degraded conditions. These are qualities which, whether possessed exclusively or in common with other denominations, will always make Unitarianism a powerful barrier against a retrograde civilization and secure to it the support of the advancing intelligence of mankind. But its *indirect* influence is not less conducive to human welfare and progress, and that influence is perceived and felt in two different directions. The spirit of Unitarianism has been in no inconsiderable degree imbibed by those who repudiate its distinguishing doctrines; and its distinguishing doctrines have been embraced by large classes who do not assume the name. The so called orthodoxy of the present day is not the so-called orthodoxy of times that are past. Its tone has been lowered; a milder toleration of differences has been infused into it; and the very substance of it has been in some respects changed. On the other hand Anti-trinitarianism is not now peculiar to Unitarian societies strictly so denominated. In the city of Baltimore, besides the Unitarian society, there are three other anti-trinitarian societies bearing different names; and the entire Christian denomination including from 1000 to 1500 societies extensively anti-trinitarian and, without subscribing to any human creed, is constituted on the basis that the Bible alone is the religion of Christians. As a denomination they are largely imbued with the true Christian spirit, while they appear to be imperfectly furnished with the means of educating those who devote themselves to the ministry of the word; and to supply that deficiency they are eager to avail themselves of the advantages presented by the Meadville Theological School—one-half of the students now at that institution consisting of young men belonging to the Christian denomination. It thus appears that the influence of Unitarianism is not to be estimated by statistics. It is an influence like that of Christianity itself with which it is identcial, pervading society, entering into the minds of men, liberalizing the habits of sentiment and action, on the one hand smoothing the asperities of the theological controversy, and on the other elevating the standard of theological attainments, and thus in co-operation with other denominations contributing its quota to bring about the reign of righteousness and peace and joy in the Holy Ghost,—of Christian love and Christian unity.

The next feature in the recent proceedings that requires attention is that a foundation has been laid for more extended, united, and harmonious co-operation than has hitherto existed. In a denomination constituted as I have just shown the Unitarians to be, without a supreme head on earth, without a hierarchy, without any ecclesiastical courts exercising control and authority, the danger is that isolated, divided, and fragmentary efforts will lead to a larger expenditure of zeal and resources without much useful effects and possibly even to mutual collision and counteraction. The leading organ of the denomination is the American Unitarian Association deriving its income from the voluntary contributions of societies and individuals, and I infer from the discussion that took place that its affairs have hitherto been exclusively in the hands of clerical directors. Two or three years ago several laymen belonging to the churches in Boston earnest—and devoted but sober, thinking, and judicious men,—believing that more might be done and that they might aid in doing it, formed themselves into a Committee for the purpose of raising an annual sum, at first limited to $ 5,000 and afterwards extended to $ 10,000, to be applied to the aid of Unitarian Societies in the support of their ministers, in the erection of Churches and in extending their usefulness in their immediate neighborhood. But these are precisely the objects of the Unitarian Association and there were thus two bodies found to exist in the same denomination, aiming at the same ends by the same means, deriving their funds from the same sources, animated by the most friendly feelings towards each other, and yet almost unavoidably coming into apparent competition. This was an undesirable state of things and it has been amended by a virtual union between the Association and the Committee, effected by the employment of the lay agent of the Committee as the agent of the Association and by the addition of several lay members to the Board of Directors of the Association. The addmission of lay-influence into the direction of the Association is I think a happy omen. The immediate effect will be the infusion into the operations of the Association of the zeal and judgment which have hitherto characterized the proceedings of the lay Committee, the ultimate effect it is hoped, will be to call forth a larger amount of lay effort and lay resources for the promotion of pure and undefiled religion. The extension of sound religious influences throughout society is not the exclusive interest or right or duty of the clergy. That such a body of men should exist and should be educated for and devoted to such a duty is an eminently wise and salutary provision, but the clerical profession as it exists at the present day without a Divine commission, without supernatural inspiration, and without miraculous attestation is a human institution, and possesses no authority beyond that which the head and the heart and the hand to do good confer. When the head and the heart and the hand to do good are found in laymen their right, their duty, their authority is the same. No clergyman can desire greater success or deserve higher praise than that of infusing his own spirit into the heart of every member of his flock, and making each and all living epistles of Christ, by their life and conversation diffusing an odor of sanctity around them, and by their efforts and sacrifices reclaiming man from sin and sorrow to holiness and happiness. This cannot detract from legitimate clerical influence, but on the contrary will be auxiliary to it. Whatever may exist in other denominations, amongst Unitarians let there be no jealousy between the clergy and the laity—no fear of clerical influence by the people, or lay influence by the clergy. Jesus Christ hath made us kings and priests unto God, even his Father. One is our master even Christ, and all we are brethren. This is the growing and I believe I may say the prevailing spirit in the denomination, and it has received an apt illustration not only on the one side by the admission of laymen to the direction of the affairs of the Association but also on the other by the collation given by the Unitarian laymen of Boston, as a mark of respect to the clergy of their denomination. At that entertainment, presided over by Ex-President Adams, and in which upwards of 900 persons, clerical and lay, male and female, participated, there was but one feeling expressed, that of mutual respect, confidence, and affection. Long may this be a characteristic of Unitarian Christianity! or rather soon may it cease to be a characteristic of Unitarian Christianity by its transfusion into every other Christian denomination, so that it may be said of all the followers of Christ in these latter times as it was said of them in the primitive days of the Church, see how these Christians love one another!

The third feature of the proceedings of the Anniversary Week that I will notice, was the prayerful and devotional spirit which prevailed at several of the meetings of the Unitarian denomination. I do not wish to withhold the fact that at some of the meetings at which popular addresses were delivered there was a certain amount of self-glorification, which afforded immediate gratification to the hearers, but which would not bear the test of subsequent reflection. This kind of self-laudation has been not unusual at Bible Missionary and Tract Society meetings; and it is hoped that it may not gain ground at Unitarian celebrations. It is a practice more honored in the breach than in the observance. But this was very far from being the general character of the speeches that were delivered. Both at the collation and at the annual meeting of the Association, more speakers than one gave a deep and solemn interest to these occasions by dwelling on the high responsibilities of the Christian ministry and on that experience of the power and spirit of religion in the soul which is the main spring and support of Christian zeal and fidelity, in the midst of trials and discouragements, sufferings and sorrows. This holy and heavenly spirit was still more fully brought out at the Conference prayer meetings, held on two successive mornings in the vestry of one of the Boston Churches, attended by 6 or 700 people, and animated by the presence and participation of Methodist and Christian as well as of Unitarian ministers. There soul communed with soul and the spirit ascended to God in humble, earnest, devout, joyous aspirations.—There heart spake to heart on the necessity of experiencing the life of God in the soul and of living by the faith of the Son of God. I was present at only one of those meetings for a short time, and I had reason to regret that I was not present at both from beginning to end. From what I did hear and witness and experience I am sure that a blessed influence went forth from them, fortifying, elevating, calming, purifying, regenerating the soul. May this influence extend until it embraces every society and every individual in the denomination, yea, the whole Christian world, the whole family of mankind!

These conference and prayer meetings were not the only occasions on which the spirit of prayerfulness and devotion found earnest and solemn expression. The meetings of the week were brought to a close in a manner the most fitted to elevate and sanctify the soul by the celebration of the Lord's Supper in one vast assembly at Federal Street Church. The service was introduced by a sermon from Dr. Dewey on Christian fidelity and Mr. Elliott from Missouri ministered at the communion table. The communicants occupied the entire space in the lower part of the church and were crowded to excess. This service was beautiful and appropriate, simple yet sublime, spiritualising and heavenly in its tendencies. Here, ministers and people in nearly equal numbers, around the table of their common Lord, in the presence of his Father and their Father, his God and their God, renewed their solemn pledges of faithfulness to the high vocation with which they were called, faithfulness to God and to Christ, faithfulness to Christian principle and Christian duty, faithfulness to their own consciences and to the souls of men. May those pledges be recorded in heaven and redeemed on earth by a fit performance! From this sacred gathering ministers and people separated, many doubtless never see each other's faces again on earth, each to return to his particular sphere of duty, to live and labor, to suffer and enjoy, living and dying, to live and die unto the Lord!

I trust, my friends, that it is in this spirit, that I have returned from these celebrations. It is in this spirit, that I have now sought to address you on this subject. It is in this spirit, that I pray you to hear. Why, from week to week, do ministers preach and people hear? Why, from year to year, do ministers and people unite in these great assemblages, conferences, conventions? Why did Christ live and die! Why did his inspired Apostles labor and preach! Why do his uninspired ministers, with however unequal steps, seek to pattern these high examples? The end, the aim, the purpose of all is that Christ may be formed in us, the hope of glory—that we may live the life, that is hid with Christ, in God—that you and I, and all, may be redeemed from him unto holiness, and from the service of the world, to the service of God. Has this purpose been answered in us, in you, in me! O, my friends, there is something real, true, positive and actual in that life of God in the soul of man, which it is the design of the Gospel to produce and which brings us into blessed communion with God and Christ and with glorified spirits. Let us see to it, that we experience and enjoy this spiritual life in our own souls—that we have not a name to live, while we are dead—that the holy influences of God's spirit are stirring within our souls; animating us into life; humbling us under a sense of sin and unworthiness; producing heart-felt repentance for past trangressions, and in the strength of God, holy resolutions for amendment of life; subduing our passions, spiritualizing our desires and affections; and enabling us to breathe and live in the pure atmosphere of heaven even while we continue on earth. It is for this, that all the dispensations of religion have been established. It is for this, that all the means and applications of religion are employed. It is for this, that we preach and you hear, and without this, all preaching and all hearing are alike in vain.

DEEDS OF OLD MEN.

Mr. Editor,—Shall I introduce to yourself and your readers some old men? There are some old men who are not to be despised. Some are apt to think that none but young men can do much. I noticed, some years since, an account of the settlement of a minister, where it was observed that the settlement was interesting among this for other reasons, that the preacher was young, and therefore was likely to occupy his post for a long time. I thought that this calculation was quite groundless, as it proved to be so, in a few years. Had it been said that the preacher was between forty and fifty, and was likely therefore to last well, it would have been more just. Some indeed shoot up like a rocket, and long retain their eminence; but most commonly they who shoot up like a rocket, go out like a rocket. Others rise slowly, like fixed stars, and, as they are slow to rise, they are slow to set. But whether men get to their zenith slowly or rapidly, they may be very useful, even to old age. Wickliffe, the morning star of the Reformation, was most active and useful from 48 to 60 years of age. The martyr

Latimer, was, in King Edward's days, a diligent preacher, and a hard student. He was at his studies about two o'clock in the morning, summer and winter, though his body had been bruised by the fall of a tree, and he was about sixty-seven years of age. Cromwell was only a captain when he was 41, and his greatest deeds were performed between 47 and 59, when he died. Young was an old man when he wrote some of his best poetry, and he was 60 when he began his Night Thoughts. Thomas Scott wrote as much at 70, as at any period of his life. What a wonderful old man Talleyrand was! To eighty years of age he stood at the head of affairs in France under Napoleon, and then under the Bourbons. When the Russians determined to make a stand, and fight the French before the walls of Moscow, they put old Kutusof at the head of the army in the place of Barclay de Tolley. Old Blucher was 70 when he was defeated at Ligny, and fell under his horse, and the French cavalry rode over him, and yet, a day or two after, he led on his Prussians against Napoleon at Waterloo. After many years of warfare, those old men, Wellington and Soult, stood at the head of the cabinet, one in England, and the other in France, preserving, by their talent, the peace of Europe and the world.

Now go back to ancient times, and see the Apostle John writing his book of Revelation when he was 90 years old. Isaiah, resembling John in his inspired thoughts, prophesied for 60 years. How astonishing was the energy of old Jehoiada in accomplishing a revolution in Judah, when he was about 100 years of age! And then there is old Moses; he accomplished his amazing labors between 80 and 120. Surely God has honored old men. Men may become superannuated at fifty, but they may, by the grace of God, do their greatest works between fifty and seventy. I may then be humbled for my infirmities of body, mind, and spirit, but not that I am an

OLD MAN.

[Christian Mirror.

CHRISTIAN REGISTER.

BOSTON, JUNE 28, 1845.

HARVARD COLLEGE.

The several Orthodox papers in this city have come out simultaneously with declarations announcing their determination, to break up the present harmony and good feeling prevailing in the religious community, by introducing the spirit of theological controversy into our elections, for the purpose of wresting Harvard College out of the hands of Liberal Christians. Unwilling as we are to have such a contest commenced in Massachusetts, we must prepare for it in good earnest. In this contest, that portion of the several Orthodox denominations, which can be brought to approve of the movement, will be arrayed on one side, and all the friends of Liberal Christianity on the other. We fear not the issue, and have no doubt, that a large majority of the voters of Massachusetts, will now, as ever, be found on the liberal side.

Before engaging in the discussion of the question, on its merits, we wish to offer a statement, of the manner and shape, in which it will present itself, for the action of the people. From the bearing of the observations of those, who are urging on the controversy, it might be supposed, that they expect that there is to be a direct vote on this subject either by the people, or by their representatives. This is not the case. The matter is brought up on the question of the Presidency of Harvard College. The process of appointing that officer will be as follows:—

The Corporation of the College,—a body whom the people, and the sects that exist among the people, cannot reach—will nominate the person, whom they may select, to the Board of Overseers. That body can reject the nomination if they see fit. The Corporation will then again have the nomination in their power. The Overseers consist of the Governor, Lieutenant Governor, Speaker of the House, Councillors and Senators of the State, and thirty permanent members, fifteen clergymen and fifteen laymen. The Board of Overseers can only be reached by the people in the election of Senators, Governor, and Lieutenant Governor directly, and of Councillors indirectly. One or the other of the two great parties, must be induced to make a party measure of this question, at our annual State elections, or it cannot move an inch. We call upon the leaders of those two parties to consider this matter, and weigh it well. If they see fit, on either side, or on both sides, to introduce it into the canvass, let them say so, and say it openly. If, they are of opinion, that it would be dangerous to their interests and injurious to the politics of the State, to mix up such distracting questions with the issues already involved in our elections, a word from them can stop it at the outset. We shall watch carefully the course of the political leaders and organs, and we call upon the Unitarians, the Universalists, the Christians, and all the friends of liberal principles, to be on the watch also.

ABOLITION OF THE DEATH PENALTY.

Mr. Charles Spear, who has published a volume on this subject, and is editing a paper called the 'Hangman,' devoted to the object of procuring a repeal of all laws inflicting capital punishment, is at present making an appeal, for pecuniary assistance, from those who favor his design and are able to contribute to his support. We most heartily and earnestly commend his application to all who may desire to participate in the satisfaction of contributing to sustain and strengthen the hands of a most worthy man, devoted with all his heart to a most worthy cause.

Liberal Christians are at present divided on this subject, and we shall be glad to have justice done to both sides of the question, so long as it remains a question among us, in the columns of this paper.

In the mean time, our readers will permit us to express our individual opinion on the subject. There is no question, on which our mind is more thoroughly settled, than on this. We long to see the day when, in this Commonwealth, human life, if taken by human hands, will be taken by crime alone. We believe that public executions barbarize a community—that vital objections exist to private executions—that society would be safer, and the whole tone of humanity refined and elevated by the establishment of the principle of the inviolability of human life. That, once established, we might then proceed, on sure and impregnable ground, in opposition to war and all its works.

We claim to have been among the early and the constant advocates of these views. And, as such, we feel bound to express our dissent from two of the Resolutions passed at the late meeting of the Massachusetts Society, for the Abolition of Capital Punishment. This is one of them.

5. (1. *Resolved*, That as the gallows is not only repugnant to all the better feelings of our nature, but is manifestly at war with the principles and precepts of the New Testament, those who advocate it, give alarming proof that they are strangers to the mild and forgiving spirit of Jesus Christ, and ignorant of the true philosophy of human redemption.

This settles arrogantly what is still a question in the minds of many wise and good men, 'that it is *manifestly* at war, &c.' It is *manifestly* to some of us, but not to others; and how unjust, how contrary to all the principles of liberality and freedom, to asperse the characters of those who do not see as we see, by canting in pharisaic style about the 'alarming proof that they are strangers to the mild and forgiving spirit of Jesus Christ, and are ignorant of the true philosophy of human redemption!' Some of the mildest, tenderest, truest followers of Christ, honestly believe that capital punishment is necessary; they are in an error we think, but we repudiate and abominate all attempts to deny their Christian excellence on account of their opinions. This is bigotry—this is tyranny. But it is what some of the leaders of all the benevolent operations of the day allow themselves in; they allow themselves to question the motives and asperse the characters of those who do not agree with them, or join in their movements.

We hope that this Society will pursue a different course. Our cause is good and we shall not do justice to it, if we advocate it in a censorious and aspersive spirit.

The other Resolution was as follows:—

3. *Resolved*, That, if the taking of life, as a punishment for crime, be in violation of the moral law, no legislative enactments, that may purport to authorize it, nor any oaths to carry out those enactments, afford any moral justification either to the judicial officer who pronounces the sentence of death, or to any executive officer who officially contributes to, or participates in the execution of such sentence.

What the duty of a citizen is, who disapproves of a particular law, and is called in his civic capacity, to act in its execution, is a very difficult question, and one, which every man of any self-respect, will answer for himself, without heeding the dictations of this, or any other association.

To show the folly of this Resolution, the President of the Society, and who, shortly after the passage of the Resolution, addressed it in a most able speech, was at that very moment engaged, in the discharge of the sworn duty of his office, as United States District Attorney, in prosecuting a criminal to conviction on a capital indictment! a duty which he discharged with a fidelity to his trust, notwithstanding his private opinion on the subject of the Death Penalty, only equalled by the industry and eloquence, which have won for him the high position he occupies.

THE MOVEMENT AGAINST THE COLLEGE.

The following article from the United States Gazette, of Philadelphia, expresses the judgment of candid and fair men. It is particularly natural that sensible and reflecting persons in Philadelphia should take this view of the subject. The late Stephen Girard has involved the interests of education and religion in inextricable and perpetual difficulty, by attempting to secure the professed object of the present movement against Harvard College. In order to prevent any one description of Christians from having control of his great College, he has excluded the ministers of all of them forever from entering its walls.

The pretended demand, in certain quarters, is that, as Cambridge is the College of the State, no one description of Christians shall be allowed to control it. If the demand is honest, it means that the leaders or representatives of all sects shall be admitted to share in its government, or, that none shall. Rev. Dr. Codman proved, what is obvious, that all cannot be—it follows, then, that none must be allowed to administer the College. Religious men must be excluded. As ministers of all sects cannot be placed in office, no ministers whatever must; and we end at last in the system of Stephen Girard.

'HARVARD COLLEGE We are indebted to some friend in the east for a copy of President Quincy's speech on the minority Report of Mr. Bancroft. We have read this speech, with its preface, and, as we expected we should, agree with the venerable head of that venerable institution in almost every point which he sees proper to touch upon, aside from theology. Harvard University is *the* great school of the nation, the oldest and, in our opinion, the best. Others will not allow that, but in these times of levelling, that institution attracts attention from the eminence on which it stands, and some will try to topple it down, while others are trying to build up some other institutions to the same rank, an honorable labor. But Harvard College is Unitarian! Very well, Amherst College is Trinitarian, and several others are avowedly sectarian, while all receive patronage from the State. Let not a particular creed be made an occasion for injuring one, when another is favored to promote another creed. Hostility to established institutions, evinces itself in so many forms, is so Protean, so chamelion-like, catching its hues from surrounding objects, that it is difficult always to make evident the motive, and thus create alarm for the object of attack. We may, however, justly fear, when any long established literary institution is roughly assailed. There seems to be a desire, at the present time, to have all the institutions of the country rest on slight bases, so that they may be removed, remodelled, or rased, to suit some sudden caprice, or to conform to some party, or personal plan.'

For the Register.

I understand that many papers of other religious views, have printed Mr. Bancroft's statements in the minority Report, without one word of the Reply of President Quincy. Ought these things so to be?

For the Register.

AMERICAN UNITARIAN ASSOCIATION.

The Executive Committee of the American Unitarian Association take this mode of informing its friends and brethren, that by a recent vote at the Annual meeting of the Association, its number has been enlarged with the intention that it should engage more actively in the work of missions. Having been directed by another vote of the Association to appoint a travelling agent, we have procured the services of Mr. Geo. G. Channing, whose labors for the Missionary Board during the last year have been productive of many valuable results to our denomination. As the Board of Missions at a late meeting, resolved to commit to our charge the whole work in which it has been engaged during the last two years, and has constituted us its agents and successors in collecting and disbursing all funds given or to be given on behalf of missions, we would call the attention of the Churches to our plans and wishes at the present time, which are as follows.

That all annual subscriptions which have hitherto been paid to the Treasurer of the Board of Missions for missionary purposes, should continue to be collected as heretofore and paid annually to the Treasurer of the American Unitarian Association. It is to be hoped that our Churches will this year make an effort to increase their subscriptions and that none will allow them to fall off from the amount contributed during the last two years. We are now desirous of sending out many missionaries to fill openings in the West, where the demand for preaching is very great.

2. Those Churches and ministers in the country, who desire to be visited this year by our travelling agent, Geo. G. Channing, will please to give notice of their wish, either to him or to the General Secretary, so that a time may be agreed upon for his visit. Those country Churches which have contributed to our funds by means of Auxiliary Associations, or by collections for missions will, it is hoped, increase their efforts, in each department; and those which have hitherto done nothing, will, we trust, now begin. A universal effort is needed, and we hope that all will do something. Let each Church, according to its ability and disposition contribute to this great cause.

3. Finally, we remind our friends, in the city and throughout the land, that in order to accomplish anything in proportion to the demands of the times and the exigencies of our denomination, we need their cordial and hearty co-operation. We hope they will be ready to assist us, in the work which has been placed in our hands, and will encourage our Secretary and travelling agent in their important and difficult labors. Asking the Divine Blessing upon all our plans and efforts, we remain your servants in Christ.

It is respectfully suggested that a large portion of the funds should come in unappropriated, in order to enable the Executive Committee to meet the most pressing wants, they being in constant communication with all parts of the country. In behalf of the Executive Committee,

CHARLES BRIGGS, General Sec. A. U. A.

For the Register.

BUFFALO.

MR. EDITOR;—I have now been in this western city a little more than a week, having supplied Rev. Mr. Hosmer's pulpit two Sundays, and in the mean time passed two days at the Falls. On my way I passed a night with brother May at Syracuse, who seems happy in his new home, and who, I doubt not, is destined to do a great and good work in this place, and in the neighboring region. I shared in the common regret at his departure from the old Bay State, where his services were held in so high estimation; but I now feel quite reconciled to the event as I believe that his removal to this place will enlarge his sphere of usefulness. There should be, and, if we are true to ourselves there will be, and that within a few years—a Church and a minister of our faith in each of the great and flourishing towns between the Hudson and the lakes. Yes, and beyond the lakes, in Illinois, Wisconsin and Iowa.

But I was about to give you some account of brother Hosmer's labors and success in this promising field. The society, as I understand, when he came here, was small and languishing. It is now, if not large, strong, and in a highly prosperous condition. They have a beautiful church, which is about to be enlarged for the accommodation of those who cannot now obtain seats. The workmen are already engaged in laying the foundation of the new part. As I did not reach Buffalo till 9 o'clock, it was not known till Sunday morning that the Church would be opened, and yet it was well filled. And a more intelligent—respectable looking congregation is seldom seen even in the Eastern cities. Many members of the society I understand are from New England. Yesterday, at the morning services the Church was filled almost to overflowing, though I am sorry to say, that too many have brought with them or adopted here the bad custom of absenting themselves from church in the afternoon. As it is hard to leave off an old habit, I believe that they would find it for their advantage to dispense with the afternoon service and to substitute for it a service in the evening, as is the case in some of the Churches in the city of New York.

There was, however, a respectable attendance in the afternoon on both the Sundays that I have spent here, and I was glad to see so large a number of influential men opposing the custom alluded to by the weight of the example. The Sabbath School is not in so flourishing a state as is desirable. They complain of the want of teachers, a want which one would think from the appearance of the congregation, might be easily supplied. They labor, however, under disadvantages from their isolated position, which it is difficult for us who are encompassed on every side by sympathizing friends to estimate. The Unitarian Sabbath School stands alone. There can be here no such social, festive, gathering of teachers and children from neighboring churches and villages, as we have so often witnessed and enjoyed "in the pleasant places" in which "the lines have fallen to us," and where is our "goodly heritage." My soul longeth, yea even fainteth, when I think of the great company of teachers, preachers too they may be called, that will to-morrow assemble in the beautiful Church of brother Edes in Bolton, and I am tempted to say, Oh that I had wings like a dove, then would I flee away and be with them in the soul-stiring, and joy-inspiring occasion. But I must abruptly close, hoping to resume the subject another time.

I am now making ready to depart this evening in one of the splendid lake steamers for Milwaukie on an exchange with brother Lord, some 1500 miles from here.

Yours &c. JOS. ALLEN.

June, 16th, 1845.

For the Register.

BOOK AND PAMPHLET SOCIETY.

The Annual Discourse was preached before the Book and Pamphlet Society on Sunday evening last at the Church in Federal street, by Rev. Mr. Huntington of this city. The text was from Hebrews xiii, 16. 'But to do good and communicate, forget not; for with such sacrifices, God is well pleased.' It was the main object of the preacher to enforce the necessity and advantage of doctrinal knowledge, or a knowledge of the fundamental truths of Scripture, in order to a right state of the religious affections. The best exercise of the latter was only to be secured by a full and just enlightenment of the mind. In this view, there was imposed upon those Christians who hold the truth as it is in Jesus, the obligation of spreading it freely and widely, that the currents of literature which are now so disturbed and discolored by the false and frivolous, might be enabled to bear with them as an antidote, books, pamphlets, tracts and other printed pages containing pure thoughts, elevated sentiments, sound doctrines and wholesome truths which will be as a healing to the nation. It was a discourse of unusual ability and eloquence. The directors entertain the hope that it may be repeated at a less inclement season when all the friends of the Society may be able and willing to attend. It has given a new impulse to their proceedings, and will lead to a wider distribution of the Scriptures, together with the works of Channing, Ware, Peabody and others, which are in so much demand, especially, at the West. The Depository is at the store of Mr. S. G. Simpkins, No. 21 Tremont Row, where all who desire, may receive their publications for distribution, 'without money and without price.'

NEW PUBLICATIONS.

For the Register.

I. A SCRIPTURE CATECHISM, containing the principles of the Christian Religion, stated in the words of the Bible. For the use of Sunday Schools. Boston: Wm. Crosby and H. P. Nichols. 1845.

The friends, and those having the control, of the Sunday Schools connected with our denomination, have hitherto left the demand in those schools, for manuals and class books, to create the supply. They have considered that this was a wiser and better course, than to have them made to order;—to prescribe a plan or model first, procure an author or ready writer to execute it, and then feel obliged to adopt it whether the execution was equal or otherwise to their expectations and wants. The result has justified their wisdom. As new wants from time to time have been felt, one or more new manuals have appeared, spontaneously prepared, from which, Pastors and Superintendents have been able to obtain an adequate, and the best supply. Competition has secured excellence and abundance..

The 'Scripture Catechism' whose title in full, is at the head of this article, had its origin in this way. A want has been growing upon us, for a class book of this kind. The duty of teaching the 'first principles,' the chief doctrines, the fundamental truths, or as in the title of this work, 'the principles of the Christian Religion,' to the pupils of our Sunday Schools, more fully and distinctly than heretofore, has been pressing more and more upon us, in proportion to our increased experience of the wants and dangers of the times. A little work, by a lady, entitled 'Scripture Truths,' published a year or two since, met the demand in part, especially for the oldest classes in our schools. There was an objection to it, on the part of some, that it might lead to the introduction of a sectarian and controversial spirit, which was by all means to be avoided. But in this little manual, that objection, if it ever really existed against the other, is entirely removed. The principles or essential truths of our holy religion are here stated fully and affirmatively, but in the very words of Scripture without note or comment. It contains six chapters,—1. Of God. 2. Of Christ. 3. Of some of the principal doctrines of the Gospel, namely, of the Soul, Man's State by Nature, his power to do the will of God, the Future State of Man; of Repentance and Forgiveness of Sins; Salvation by Christ; Election; Divine Influence; Prayer; Regeneration; and the Office of Reason in Religion. 4. Morality of the Gospel, Duties to Ourselves, Duties to Others. 5. Christian Ordinances. 6. Officers of the Christian Church.

The arrangement, as it seems to us, is judicious and clear; the passages quoted are apposite and fair; chosen in each case with good taste and great discrimination, and altogether they present the entire Christian scheme in a manner so consistent, true and satisfactory, that it may be received by all, with perfect confidence, that no error will be conveyed by it to the youthful mind.

It has been prepared by Rev. E. Peabody of New Bedford, which is itself a guarantee for the spirit and excellence of the work. P.

II. The New Reformation. John Ronge, The Holy Coat of Treves, and the New German Catholic Church. New York; Harper and Brothers. Boston; Saxton & Kelt.

This volume gives an interesting account of the circumstances which led to the present religious movement, in the form of a secession from the Roman Catholic Church, in Germany. One of the most remarkable features of the present age is the confidence with which the various leading religious bodies and associations are inspired. They all look abroad over the kingdoms and regions of the earth, and proclaim their assurance that they will soon be brought under their sway. Learned commentators corroborate the sanguine expectations of unlearned enthusiasts, and argue from this and that passage, that the end of the world, that is, of the present social and moral system of things, is at hand, and that a new heavens and a new earth are about to be revealed in the universal establishment of the reign of Christ. Each religionist thinks that this result will be consummated in the universal spread of his own doctrines and his own sect. All are filled with a similar and an equal assurance.

No one description of Christians entertain this sentiment more strongly, none have so good grounds for it, as the Roman Catholics. They have been making unprecedented progress for the last thirty years. The wonderful success that has attended their efforts, and the suicidal and ruinous divisions by which Protestantism is crippled and betrayed, have inflated the confidence of the Romanists. They have begun to feel that the mind of Europe and America is securely subject to them, and have proceeded to treat it as a captive, bound hand and foot.

But they have been a little too hasty in their demonstrations, and the consequence may be that they have lost all that they had gained and more.

Nothing, surely, but a conviction that the world was prepared to fall unresistingly into their power, could have emboldened the heads of the Roman Church, to take such a step as is described in this book, and which we are informed by the latest intelligence, they are preparing to take on a larger scale, and in a more glaring form, in Paris itself.

Among other gross and absurd impositions, in the form of pretended relics, it is affirmed that the coat of our Lord is preserved in the Cathedral of Treves. The story is, that it was brought from the Holy Land by Helena, the mother of Constantine, in the fourth century. It remained in concealment until the ninth century. After 300 years more it was again exhibited, and, on different great occasions subsequently, until the period of the French Revolution, when, as our author observes, 'it fared ill with the holy coat.'

On the re-establishment of the ancient order of things, the 'Holy Coat' was restored to the Bishop of Treves, and a negotiation is now going on, under hopeful circumstances, with Prince Metternich for the recovery of the 'Holy Nail.'

On the 6th of July 1844, the Bishop of Treves announced by a sort of proclamation, as follows, that for the first time for thirty four years, the Holy Coat would be brought forth to view.

'This holy relic will accordingly be exhibited for a period of six weeks, beginning with the 18th August, in order to satisfy the desires of those who may have the pious intention of proceeding to Treves, to worship the holy garment of our divine Saviour by immediate view, each of whom will, according to the bull of Pope Leo X., dated 26th January 1514, receive *complete absolution*. * * * Accordingly, we intimate to all within the bishopric, what we believe to be called for, that there should not be a too numerous streaming together of the faithful on the same day, causing disorder and confusion; and also that no neighborhood may be deprived to too great an extent of its inhabitants. Accordly, it is required that two separate days be allocated for each part of the bishopric, so as to divide the number of those who intend to come to Treves, and also that the localities for particular days be so arranged as to prevent the crowding together of too many pilgrims on the same line of road.' Then follow fourteen regulations to carry out these views, the whole signed by the Vicar-General.

The long-looked for day at length arrived. The whole country was in commotion, and from many hundred places at once the pilgrimages began. Every possible arrangement had been made by the authorities of Treves for the reception of, and maintenance of order among the vast and motley assemblage that streamed hither and thither, to take part in the ceremonial. It was a period when devotion was worked up into a wild enthusiasm, and all for the time, whatever their age, or sex, or land, or character might be, were hurried along by the same frenzied zeal, and felt the ordinary differences of life and society to vanish before the august ceremony that for the time had assimilated all classes of the faithful. On the morning of the 18th August, all the bells in the churches were made to announce that the ceremony had actually begun. The steamers on the Moselle were crowded with passengers, who disembarked amid the discharge of cannon. All kinds of vehicles, in addition to the regular post-conveyances, were called into requisition, and the romantic appearance and interest of the whole was enlivened and enhanced by the motley groups of pilgrims in all varieties of costume, who had made the journey on foot. Pontifical High Mass was performed by Dr. William Arnoldi, an oration by Dr Braun followed, bearing upon the great event of the day. Then came the elevation and exhibition of the holy relic; and at ten o'clock the procession of the pilgrims commenced. Gensd'armes were stationed without, the clergy of the cathedral within,—whilst, in the immediate neighborhood of the relic, was a guard of honor, composed of the most respectable of the citizens, and recognised by their silk sashes over the shoulder, in the yellow and red collors of the city. Benches were placed from the portal on the right side of the cathedral, to the choir, and between these the procession moved. Each of the pilgrims was allowed to stand a short time before the relic, yet so vast was the concourse, that between one and two thousand are reported to have passed in the short space of an hour.

The relic itself was placed near the altar in a gold frame, with a glass front at a considerable distance from it; its shape resembling a French blouse,—the color somewhat brown—though the poor peasantry were taught to believe that to every eye it presented a combination of colors entirely distinct. An opening was made on each side of the frame, to allow the hand to come in contact with the relic; and whatever did touch it, was believed to acquire a peculiar sanctity. A deep basin was placed in front, to receive the offerings of the pilgrims, which were to be given to the Cathedrals at Treves and Cologne, and to a Catholic seminary in the former city.

No certificate of creed was required, so that the crowds of Protestants, who were drawn from mere curosity, had the fullest opportunity of seeing what was to be seen. The ceremony continued daily, during the whole six weeks, for twelve hours, and was opened and closed by chime of the cathedral bells. At the commencement the weather was fine, but in a few days it became quite unsettled and stormy; yet nothing could damp the long-cherished ardour of the pilgrims. Band after band advanced, and, like the crusaders of old, all the sufferings and hardships of the journey were forgotton as they approached the Holy City. The fatigues of long travelling were so far relieved by addresses from the clergy who marched with their parishioners, and still more by the sacred music which, ever and anon, filled the air. Vast bodies of clergy, from distant parts, arrived to take part in the ceremonial with the general body of the faithful, and, afterwards, share in the heavy duties of the Mass and the Confessional, as required for such an extraordinary occasion. At last, to complete the arrangements, on the evening of the 23d, an immense banner, with a red cross on a white ground, was elevated to the top of the cathedral, to direct the weary steps of the pilgrims, and to cheer their hearts as they approached the august city. So vast occasionally was the concourse, that on some days not fewer than about 20,000 were quartered within the walls. Fortunately such arrangements had been made with regard to the supplies of provisions, that but a small rise of price in the necessaries of life was perceptible, which is certainly remarkable, when it is stated that in one week, at least 150,000 strangers visited the city, and in the whole time about 1,200,000.'

As we have said, this was rather too barefaced a procedure for the present age of the world. The minds of men are not quite so blinded and enslaved by religious ignorance and fanaticism as the contrivers and managers of this affair imagined. The good sense of Germany was roused by so glaring an outrage upon it. A tremendous re-action has taken place; and the means employed to rivet Catholic superstition and credulity upon the popular faith, have produced an explosion, which, we trust, will disperse them forever, and establish reason, truth and common sense throughout Christendom. The master mind of JOHN RONGE, at once placed itself at the head of this mighty re-action. He appealed to his countrymen, in the trumpet-tones of the following address. It is the Alarum of a new Reformation, which promises to be free from those gross errors and inconsistencies which marred the excellence, and very much destroyed the value, of the former Reformation.

'By far the most important element in the movement, and, in fact, that which has determined its subsequent direction, has been the following letter of JOHN RONGE, priestin Silesia, dated Laurahutte, 1st October, 1844, and entitled, 'Opinion of the Catholic Priest John Ronge, on the Holy Coat of Treves.'

LAURAHUTTE, October 1st.

Opinion of a Catholic Priest in regard to the Holy Tunic at Treves.

'Christians of the nineteenth century,—you have heard—you know it—men of Germany—you know it—spiritual and temporal teachers of the German people, that which would once upon a time have sounded in our ears as a fable, or a fiction—is neither a fiction nor a fable, but real truth and verity. Bishop Arnoldi of Treves has exhibited for the adoration and reverence of Christians a garment called the Tunic of our Lord!

'According to the last account, five hundred thousand persons have already made a pilgrimage to see this relic, and every day fresh thousands flock to it, especially since the garment in question is found capable of curing diseases and working miracles.

'The news has spread among the people of all lands, while certain priests in France maintain that they alone possess the real tunic of Christ, and that the one at Treves is an imposture. Truly the saying here applies,—'He who can occupy his mind about such things without losing his reason, has none to lose.' Five hundred thousand men—five hundred thousand intelligent Germans have already hastened to see or to adore a piece of dress at Treves! The greater number of these thousands are from the lower orders of the people, and, besides, in deepest poverty,—oppressed, uneducated, stupid, superstitious, and in part demoralized. They leave the cultivation of their fields, the labor of their workshops, the care of their households, the education of their children, to take part in a Heathen festival at Treves—a disgraceful spectacle, which the Romish Church displays before their eyes. Yes, it is a Heathen festival, for many thousands of the credulous multitude to render to a piece of dress,—the work of human hands,—that regard and adoration which are due to God alone. And pernicious consequences must follow from these pilgrimages! Thousands of the pilgrims deprive themselves of the necessaries of life to raise the money for their journey, and the offering which they make to the Holy Tunic—that is, to the clergy. They purchase it by sacrifices of their comfort, or by begging—only to starve on their return; to suffer want, or to fall sick in consequence of the fatigues of their journey. If these external results are sufficiently melancholy, the moral consequences are far more so. Will not many of them, reduced to want by the expenses of their journey, endeavor to relieve themselves by unlawful means?

'Many wives and virgins sacrifice their purity of heart, their reputation, and their chastity, destroying thus the peace, the happiness, and comfort of their families.

'In fine, the most unchristian exhibition but creates an inlet for superstition, hypocrisy, and fanaticism, with all the vice that follows in their train. Such is the blessing spread abroad by the exhibition of the Holy Tunic, and it is a matter but of small moment whether it be genuine or false.

'And the man who publicly displays this piece of dress—the work of human hands—for reverent regard—who leads astray the religious feelings of the credulous, ignorant, or suffering people—giving thereby an impulse to vice and superstition—who wrings their substance from the poor and starving multitude—who entails on Germany the ridicule of other lands, and who draws more close together the heavy clouds which float already dark and dismally above our heads—this man is a bishop, a German bishop. It is Arnoldi, Bishop of Treves!

'Arnoldi, Bishop of Treves, I therefore turn to you, and demand, by authority of my office and calling as a priest and teacher of the German people—in the name of Christendom, in the name of the German nation, and in the name of its instructors—that you put an end to the unchristian spectacle of the exhibition of the Holy Tunic—and withdraw this garment, that the offence which it has given may not be still increased! For, do you not know—as bishop you ought to know—that the Founder of the Christian religion left to his disciples and his followers not his coat but his spirit!—his coat, Bishop Arnoldi of Treves, belongs to his *executioners!* Do you not know—as bishop you ought to know—that Jesus taught—'God is a Spirit, and they who worship him must worship him in spirit and in truth?' and He may be worshipped everywhere, not only in the temple at Jerusalem, on the Mount Gerizim, or at Treves, in presence of the holy tunic; do you not know—as bishop you ought to know—that the Gospel expressly forbids the adoration of every image and of every relic? that Christians in the Apostolic age, and in the three first centuries, suffered neither images nor relics in their churches (and *they* might have had plenty of them)? that the worship of images and relics is a Heathen custom, and that the Fathers in the first three centuries abused the Heathens on account of it? We read, for instance, (Div. inst. 11., c. 2,) 'Neither do these besotted men understand that if the images possessed life and motion, they would rather worship the man by whom they had been formed.' Lastly, do you not know—as bishop you ought to know this also—that the vigorous and healthy mind of the German people was first degraded to the worship of relics by the Crusadesin the 13th and 14 centuries? when the exalted conception of the God-head which Christianity inculcates, had been obsured by all the lying marvels brought from eastern lands? Harke ye! Bishop Arnoldi of Treves, you know all this, and better probably than I can tell it to you. You also know the effects superstition and the idolatrous adoration of relics have worked among us, namely, the religious and political bondage of Germany; and yet, you can display your relics to the admiration of the multitude. And were it even possible you should be ignorant of all that I have told you,—that the salvation of souls was your sole aim in the exhibition of this Holy Tunic,—you would, notwithstanding, have two sins upon your conscience. In the first place, it is unpardonable, if the garment in question actually possess saving power, that you have withheld its benefits from suffering men until the present time. And, secondly, it is unpardonable that you, as bishop, should accept of money from our poor and starving people, especially when you have seen, not many weeks ago, that hundreds have been driven by necessity to mutiny, despair, and death? Do not allow yourself to be deceived by the influx of thousands upon thousands, but, believe me, that while hundreds of thousands of the German people hasten with holy fervor (!) to Treves, *millions*, like myself, are filled with horror and the deepest indignation by the disgraceful spectacle. And this indignation prevails not in individual ranks and parties, but among all classes—even in the Catholic priesthood. Judgement will overtake you, therefore, sooner than you think. Arnoldi! the Historian is already seizing his pen, to submit your name to the contempt of your contemporaries and of prosperity, and stigmatizes you as the Tetzel of the nineteenth century!

'And you, fellow-citizens of Germany, whether near or at a distance from Treves, unite your efforts to prevent the continuance of such an insult to the German name. You have various means of working, take courage and employ them; endeavor each and all, with resolute determination, to encounter and restrain the tyrannous despotism of the Romish Church. For it is not in Treves alone that the modern traffic in indulgencies is carried on; you are aware that in the east and west, the north and south, rosary, mass, indulgence, burial moneys, and the like, are still increasing, and with them spiritual darkness. Forward, then! Catholics and Protestants, together to the work! Our happiness, our honor, our freedom are at stake. Do not the manes of your fathers, who stormed the Capitol, frown to see you suffer patiently the Castle of St. Angelo to lord it over Germany? Dishonor not the laurels of a Huss, a Hutten, and a Luther. Give words to their ideas, and convert their will into deed.

'Finally, my colleagues, whose sole endeavours and desires are centred in the welfare of your congregations, the honor, the freedom, and the happiness of your German countrymen, keep no longer silence! You sin against your reputation, your religion, and your fatherland, if you hesitate to follow out your improved convictions. I have already, elsewhere, briefly addressed you, and shall therefore conclude. Prove yourselves the true disciples of Him who gave up all for truth, and light, and liberty. Show that you have inherited, not his garment, but his spirit.

'JOHANNES RONGE, *Catholic Priest.*'

III. An Examination of Hume's Argumenton the subject of Miracles by A. H. Lawrence. Washington. 1845.

This small, and very unpretending, pamphlet disposes, we think, of Hume's argument, upon the right ground. The fact that this argument, for such a length of time, has produced consternation, and despairing perplexity, throughout Christendom, is one of the circumstances which indicates how engrossingly and exclusively the mind of this and the preceding age has been occupied by ideas derived from the physical world. The physical is, in its apprehension, the whole world. Hume said that 'experience teaches that the laws of nature are never violated.' This proposition can only be entertained for a moment by a mind which confines its observation to the physical and material part of the creation. If the actuality of the spiritual part of creation is taken into the reasoning, the proposition, instead of being a universal truth, becomes a universal falsehood. So far from its being true that the laws of nature are never violated, it is true that they are constantly violated by the will of man and other animals. Every volition that lifts an arm or a foot, violates the law of gravitation.

In fact, experience teaches that the will of living beings is, momentarily and wherever the animal creation exists, violating, and interposing its directing and controlling energy in the movements of, the laws of nature. And the way in which this spiritual principle operates upon the world is perfectly mysterious. We will to lift our hand and it rises! No mystery in nature, in history, or in fable is greater than this.

The truth is, that *experience teaches us that there are spiritual energies, existing in the will of man and other animals, which are continually disturbing, varying, and overruling the laws of nature*, and the QUESTION is this, *is there any evidence that a higher power than resides in the will of created beings, has ever done what our experience teaches us we and all animals do momentarily, that is, operated upon and controlled and overruled the laws of nature?*

Against such a supposition no argument can be drawn from experience; on the contrary it calls upon us, in all its voices, and from every spot in the animated universe, to incline our hearts to believe that the great author of nature may do, what he has given to all his living creatures the power of doing.

A miracle is an exertion of spiritual power, which, the circumstances of the case, and our absolute knowledge, render it perfectly certain, transcends the power of man. When the senseless elements obeyed the will of Christ, and the turbulent sea sank into a calm at his behest, it was no more wonderful in itself, than when the senseless clay, the heavy flesh and bones that constitute our arms, rises at our bidding. Experience teaches us that certain facts and occurrences, in which the laws of mere physical nature are overruled, are produced by the will of man or other animals. And if facts are recorded, clearly and with the appropriate evidence, on the pages of history, which were wrought in violation of the laws of nature, and which we are absolutely sure transcended the power of man over nature, then we must ascribe them to a higher power—to God. They are miracles.

The late Dr. Brown of Edinburgh, in his note to his work on Cause and Effect, was the first writer who placed this question on its true ground. He dispersed the reasoning of Hume, and scattered the foundation on which it rested, by the simple proposition that God is himself a power—the highest power of nature. We expand his thought by stating that the human and the brute wills, are also powers of nature, and as the physical laws are subject, according to the teachings of experience, to their controlling interposition, so it is in harmony with the teachings of the same experience to suppose that they may also be overruled by a still higher but an analogous power—that of God.

The writer of this little pamphlet reasons, upon this general track, and pursues the subject in a path which, we have always believed, will lead to a clear disclosure of the truth, and dispel all the mists and darkness, which have so long, and to so many, gathered over the great, and only essentially decisive, evidence of Revelation.

RELIGIOUS INTELLIGENCE.

WEEKLY SUMMARY.

A writer in the New York Observer thus utters his distress of mind at the absence, for many years past, of a REVIVAL spirit, from the Churches.

THE GREAT DEARTH OF REVIVALS.

What must be the consequences, should the great drought continue. What in a few years more will be the condition and character of our churches, of our colleges, of our theological seminaries of our new settlements, of all our benevolent societies, of the christian ministry, and of our country?

I own, that when I ask myself these questions, and look up to the brazen heavens, which give no promise of 'refreshing from the presence of the Lord,' and then survey the great valley of death, white, as it were, with the bones of millions slain by the great destroyer, and every day growing whiter, my heart sinks within me. O, if God does not interpose, and send down his spirit, what will become of us—what hope is there for the rising generation in the midst of us—for the west, for the south—for our free institutions? It does seem to me, dear brethren, that the churches, the great body of professing christians have no adequate conception at all of the famine which is consuming them; of the perils that surround them; nor of the fearful but certain issues to which under the hidings of God's face, they are hastening.

OUR CHURCHES.

What but the return of pure revivals, can save them from a rapid decline, both in numbers and spirituality. Will the ordinary means of grace, with no more than the ordinary means of divine influence do it? Are they doing it?—Have as many persons as the churches have lost by death, 'been born again,' within the last three years? And of those who have been added, were not most of them converted in former revivals? I beseech you, dear brethren, to look over your records and bills of mortality.—How many have been taken away, since the last season of ingathering among you? How many pillars have fallen, how many 'mothers in Israel' have left you, and how many 'of like precious faith,' have been brought in to fill their places? If some few churches have kept their numbers good, and even increased a little, by additions from the world, I am persuaded that the reverse is generally, is almost universally true.

Let me ask each evangelical pastor, whose eye may happen to fall upon this paper, how many have come to you to enquire, what they must do to be saved—how many isolated cases of awakening have you found within the limits of your charge, and how many have given ou satisfactory evidence of having passed from

death unto life within the last year, or the last three years? Have *ten?* have *five*? How many new members have you received in all; and of these, how many by letter, how many who date their hopes further back, and how many new converts? Compare this list with your obituary entries. Does the result alarm you? And are your church members at the same time at ease in Zion; is your whole congregation slumbering in profound stupidity under your weekly ministrations, and are you uncertain whether one sinner has been aroused from the beginning of the year to the end of it?

O, if God does not revive his work, what will the end of these things be! If it be a fact, as I have no doubt it is, that many more christians are dying every month, than are added to the churches by profession, how will it be, when all the fruits of *former* revivals shall have been gathered in; when in the course of nature, but few Simeons and Annas shall be left, to pray for the conversion of sinners? Who will hold up the hand of Moses, when Aaron and Hur are dead? If things remain as they now are, an accelerated diminution of members in the churches must be the inevitable consequence.

But this is not the greatest evil that threatens and awaits them. Laxness in discipline, and in examining candidates for admission, will inevitably follow. The standard of orthodoxy will be manifold, or softened down, or explained away. It is not impossible, but that after a few years, the churches may be again filled up—not however by the gradual accession of new converts, but by setting the door of admission wide open. Some new 'half-way covenant' may be resorted to, or the specious doctrine may be revived, that the Lords' Supper is a converting ordinance, or by some other side door, communicants may be brought in, as they were before the 'Great Awakening' a century ago, utter strangers to the new birth. It is my deliberate and solemn conviction, dear brethren, that nothing but the return of revivals can save us from these direful consequences. It is in vain to trust to the power and mercy of God to avert them, with all the evidence we have from past experience, that it is not his method to keep the churches full and pure, without the searching and transforming power of the Holy Spirit, more or less frequently vouchsafed, in seasons of special and general religious concern.

OUR COLLEGES.

What but frequent revivals can save our public Seminaries from becoming the hot-beds of infidelity—fountains of death annually pouring their desolations over the length and breadth of the land? What was their actual state half a century ago? Dr. Dwight's Biographer tells us, that at the time of his accession to the Presidency of Yale College, in 1775, infidelity was so prevalent and fashionable among the students, that when the question, 'Are the Scriptures of the Old and New Testament the word of God,' was proposed for discussion before him, in the senior class, 'most, if not all the members of the division, came forward, as the advocates of infidelity.

Rev. Dr. Beecher of Cincinnati, who seems to have been in a state of great elevation of spirit, on mingling again with his brethren at their anniversary meetings, spoke thus, on the subject.

'We know that revivals will come, that God will carry on his work. Mahomedanism and Paganism are tottering into ruin; Popery will be destroyed, and the world will be converted to God.

These great events are not to come by observation. They are to be the result of the uniform and established operations of God's Spirit. And here he would like to give his advice as it was probably the last time he should be here at the East to speak to his friends, and he hoped his words would be remembered when he was dead and gone. When the churches come together to get up a revival, and depend on extra means to produce an excitement, the work will be superficial and short lived and the converts will be much below par. Revivals, to be worth anything, must be wrought under God, by sound doctrine and personal holiness, in men consecrated to the work in believing prayer.

He said we are sometimes discouraged because the work goes on so slowly; but God will accomplish his purposes by it. If he had nothing to do but to drive the devil out of the world, he could do it as easily in one day as in a hundred years; but he will work out his own glory and we shall yet rejoice in beholding its consummation.

A cool, dispassionate view of the subject is adapted, we think, to lead our Orthodox friends to serious and useful meditations and considerations. Certainly a great length of time has elapsed since they have had anything like a general revival. Dr. Beecher says, and says truly, that no good comes from a revival 'got up by extra means.' They must wait, therefore, for the operations of the spirit. Perhaps the progress of education, and of intelligence, which is much greater than is commonly supposed—the mind of the country being pushed forward not merely by books, but by its animating and stimulating business—will render it more and more difficult to bring about what are called revivals. In that event, the Orthodox must depend upon the rational exercise of men's calm judgments and consciences to make them religious. In other words, they must stand on our ground, act upon our principles, and become one with us.

We continue our notice of the doings of the late GENERAL ASSEMBLY of Presbyterians, Old School.

One of the greatest objections to the Orthodox MISSIONARY system, and one of the most painful occasions for apprehension, that their operations cannot be crowned with success by a righteous providence, is the questionable nature of the means and motives employed by them to extract and extort contributions for their support, from the pockets of the people. The Jesuits are not charged with more reprehensible practices in this respect. It has always been common to appeal to men to give, holding up the idea that it will stand them in stead, and be remembered in their favor, at the judgment day; that it will serve, to some extent, as a passport into heaven. Then, again, the idea has been held out, that upon their giving to the missionary cause, the eternal salvation of millions upon millions of perishing heathen depends—horrible thought! as though a merciful and just God would consign uncounted races of his creatures, on one side of the globe, to everlasting torments, because certain other creatures of his, on the opposite side of the globe, did not drop a few dollars into a contribution box!

But we have never met with anything more cool and deliberate, than the manner in which the General Assembly pronounces condemnation upon those who do not subscribe their money, in obedience to its dictates. They have fallen into the abominable practices of some of the domineering philanthropists of our times, who pronounce anathemas upon all who do not go their lengths, and partake of their extravagance. The following was one of a series of Resolutions passed on the subject of Foreign Missions.

7. That we have heard with the deepest mortification and regret of the delinquency of more than half our churches during the past year, and we would here express our solemn conviction that the time has now come, when no congregation, and scarcely any member, can refrain from giving something systematically to this object without incurring guilt.

The MARRIAGE Question was disposed of in a very curious manner by the Assembly. It is known, probably, to most our readers, that a Mr. McQueen, one of the ministers of that Church, having married his wife's sister, was excommunicated and deposed from the ministry therefor. The subject arrested much attention, and has been agitated, with considerable excitement, at several meetings of the different Presbyteries. The Assembly have decided, by yeas and nays, as follows:—

'A man may not marry any of his wife's kindred nearer in blood than he may of his own, nor the woman of her husband's kindred nearer in blood than of her own."

The vote was 98 to 70, although on separate preliminary points the division was closer.

After having thus settled the law on this subject, they proceeded at once to sanction its violation, as follows.

'The second order of the day was taken up, viz. The complaint of the Rev. Archibald McQueen. Mr. McQueen not being present, Mr. Goldsmith was appointed to manage his case. The Moderator reminded the house that they were about to sit in a judicial capacity, and enjoined on the members to regard their high character as judges of a court of Jesus Christ.

The report of the Judicial Committee with the complaint of Mr. McQueen, and all the papers in the case, were read. The parties in the case were then heard. After some discussion the following resolution was offered by Dr. Hamilton, viz.

Resolved, That the prayer of the memorialist be granted so far as that this General Assembly recommend to the Presbytery of Fayetteville to reconsider their decision in the case of the Rev. Archibald McQueen, and if in their judgment it should appear conducive to the peace of the Church and the promotion of religion in the region around them, to restore Mr. McQueen to the communion of the Church, and to the exercise of the functions of the gospel ministry, on the ground that in his case, the ends of discipline are attained by the operation of the sentence under which Mr. McQueen has been lying for a period of three years.

After some discussion the previous question was moved and sustained, and the vote was taken by ayes and noes as follows:

Ayes 86, noes, 62, non-liquet 1: so the resolution sustaining the complaint on the ground specified was carried.'

Upon this extraordinary procedure the 'Presbyterian,' in commenting with approbation upon the other doings of the Assembly, makes the following remarks.

'The Marriage Question was ably discussed and satisfactorily settled in the first instance, and as it appears to us, the only important lapse of which the Assembly was guilty, was in suffering their sympathies, in a particular case, to induce them to render inert their own act, if not to throw contempt on it. In this respect we fear we shall not be able to defend the consistency of the Assembly.'

It would indeed be a hopeless task to undertake to defend it. The marriage of Mr. Mc Queen was solemnly pronounced incestuous, and, at the same moment, the local Presbytery to which he belonged were instructed to pass it over, to tolerate, and to sanction it!

The folly of the second vote is only equalled by the presumptuousness, the absurdity, and the cruelty, of the first.

The only other matter of interest we find in the Report of the doings of the Assembly is in following extract from a speech by Rev. Dr. Potts.

'When I first went to St. Louis, there was but one Romish Church, and one convent of the Sacred Heart. Now there are six churches, three convents—free schools, containing nine hundred children—two palaces called orphan asylums—a public infirmary under the control of the Sisters of Charity, which they have managed so adroitly as to have the appointment of the attending surgeon of the Marine Department, though he is paid by the United States. We have six places where mass is said, and more are being erected. Within six or seven years, more than $300,000 have been expended in that city alone, for the furtherance of Popery. They claim a Catholic population of 16,000, which is almost the one-half of the whole number of inhabitants. The same progress is making in Illinois, Iowa and Wisconsin.'

The French claim to have opened the Chinese empire to the Christian religion, by stipulations in the Treaty they are at present making with that great nation. Certain prohibitions and interdicting edicts, it is said, heretofore in force against Christianity are to be rescinded, and liberty given to preach and profess its doctrines, and practice its worship.

Among other indications that it is the settled purpose of the British Government to bring all denominations of religion, as far as possible, on a level, and treat them all with equal regard, we notice the Address lately delivered by the Bishop of Fredricton, in entering upon the new diocese erected in the Province of New Brunswick. As he proceeeded directly from the appointing power to his episcopate, we may consider what he said as a promulgation of the policy of his government. He declared sentiments of charity, respect, and Christian good will towards all classes of dissenters, and recognized their claims to the fullest extent and in a manner quite unprecedented in a dignitary of the establishment.

While such liberal sentiments are expressed on one side, we rejoice to hear them rising also from opposite quarters. The Trumpet, a leading Universalist paper in this city, after expressing its satisfaction at the closer union which is forming between us and our Christian brethren, makes the following statement.

'Universalists desire to exercise the spirit of kindness to all denominations. Love is, in our view, the highest of the Christian graces. The tendency of our principles is, to lead us to love all mankind. If we do not, we need to be converted to our own faith. As to our theological views, we agree much more nearly with Unitarians than with any other sect, so far as we can understand their views. They reject the trinity; so do we. They reject the Orthodox doctrine of atonement; so do we. They reject the notion of native total depravity; so do we. They hold that God is a Father; so do we; that he is Love—that he is good to all—that he always punishes in mercy; so do we. Let us both aim to see which will do most good.'

We respond to this with all our heart. The Universalists are all Unitarians. Liberality of Christian principle is their vital element. Their system is not, and they ought not to be, sectarian. If we understand them, they adhere to the great Protestant principle of thinking for themselves and allowing all others to do the same. They exclude none from their fellowship. Their ministers are ready to exchange without reference to creeds or sects. They go for universal freedom, and universal love. They stand on a ground higher than sects; and we rejoice to believe that they will be found, in united force and solid column, opposed to all attempts, however disguised, or under whatever false professions, to reduce the State or its institutions under the sway of exclusive sectarianism.

We find, in an exchange paper, the following tables. The writer attributes the greater proportion of the insane, in Protestant countries to the intermarriage of near blood relations, which is forbidden in Catholic countries.

PROTESTANT.

PROPORTION OF INSANE TO POPULATION.	1 in
England,	793
Scotland,	563
Norway,	551
Holland,	1046
United States,	800
Westphalia,	846
Saxony,	968
New Hampshire,	466
Massachusetts,	612
Connecticut,	425
New York,	887
Pennsylvania,	674
Virginia,	1500
Upper Canada,	551
United Canada,	500

ROMAN CATHOLIC.

PROPORTION OF INSANE TO POPULATION.	1 in
Ireland,	2417
France,	1000
Belgium,	1014
Italy,	4879
Spain,	7181
Lower Canada,	551

The peculiar result in Lower Canada, which is a Catholic country, he accounts for, by saying, that there the rules of the Church, forbidding such marriages, have been disregarded, and nearly the whole population has descended from a few families, which have intermarried closely from the beginning. The comparison, if made between thoroughly Catholic countries, such as Italy, Spain, and Ireland, and such Protestant countries as England, Scotland, Norway, and the New England States, will show, he says, a difference which he accounts for in the manner stated. We wish to be informed, by some of our scientific readers, whether these tables are to be depended on, and, if so, how these facts are to be explained! Is there anything in the system of Catholic worship or usage, or in the state of society which it produces, which, without resorting to such a mere physical cause, will explain the above figures?

SECULAR INTELLIGENCE.

WEEKLY SUMMARY.

On the 19th of June (Thursday,) 'The Independent Order of Odd Fellows,' observed a celebration in Boston. Lodges from all parts of this and the neighboring States, were present in full deputations. The gathering was immense. The procession, extending about two miles, consisted of many thousands, each lodge bearing its own banner, richly emblazoned and presenting, as the bright folds waved on high, a most beautiful spectacle. 24 brass bands, succeeding at regular intervals, enlivened the march with the most inspiring music. Early in the day an address was delivered in Faneuil Hall by Mr. Ridgley, a member of the fraternity from Baltimore. A vast tent was erected on the common, at which the whole body dined. It was 210 feet long, 196 broad, and covered 41,160 square feet—7000 pounds of meat, of various kinds, were cooked. There were 64 tables. The number of persons seated at them was variously estimated from 7 to 10 thousand. The appearance of this structure, covering such an area, and filled with long lines of tables tastefully arranged and provided, was very striking. The day was one of the finest of this beautiful season. The common never looked better. The city swarmed with people. Never has there been a greater concentration of all that is bright and gay. The avenues, opened by the various rail roads to the distant interior, poured in their thousands from all directions. Every beholder remarked the respectable appearance of the procession, mostly consisting of men in the prime of life, and presenting at one view the strength and hope of the country. Thus a new holiday is added to our year; and another gathering of the people upon a ground broader than any political or sectarian occasion affords, in this great metropolis and heart of New England, is provided for. We are told by gentlemen of the best judgment that this Society is doing much good in many places. We trust that it will avoid all occasions of jealousy, and be conducted upon such enlarged and purely benevolent principles as will raise the moral and social condition of all, without giving offence to any. We noticed that the lodges were dressed, to a considerable extent, in uniform. On all grounds, as well as those of economy and good taste, it is desirable that such badges as may be deemed necessary, should be as simple as possible. The general effect will be heightened, and the growing good taste of the public be gratified by an avoidance, as far as may be, of every thing tawdry, finical, or ostentatious. An association of the character ascribed to this by those acquainted with its merits, having such pure and noble aims, assembled in such vast numbers, commands the highest interest and makes the deepest impression, when the eye is not distracted by any details of finery. The banners were beautiful and appropriate. With their splendid colors, and their graceful motions, as they waved over the long procession, they contributed to the interest of the occasion. The members of such a body must, we suppose, wear some distinctive insignia; but we may be permitted to suggest that the slighter the departure from the common costume of the day, the grander will be the moral and social and numerical display, and the higher the dignity and influence of the occasion.

The steamer Caledonia arrived on Thursday the 19th at 1 o'clock, after a passage of nearly 15 days. 61 passengers from Liverpool to Boston, 2 to Halifax, and 16 from Halifax.

The arrival out of the Hibernia on the 31st ult., carried such pacific accounts from this country, as removed all apprehensions of war, whereupon stocks immediately rose and cotton fell.

The Maynooth bill passed the House of Commons by a vote of 217 to 184—majority 133

The bill for the establishment of colleges in Ireland, two of them on the principles of entire religious freedom, was ordered to a third reading by a vote of 311 to 46!

Don Carlos has resigned his pretensions to the crown of Spain to his son, the Prince of Asturias.

France and England have negotiated a treaty of co-operation in repressing the slave trade on the coast of Africa, upon the principle of the Treaty of Washington. As a substitute for the practice and right of search, in those respects to which France and the United States have objected, it is agreed that each power shall keep on the coast an armament of at least twenty-six vessels of war. These vessels shall act in concert, and under regulations agreed upon between the two powers and in which it is probable this country will also become a willing party. In this point of view, the principle on which these treaties rest is of infinite importance. The presence of large squadrons, of all the naval powers, constantly, along the African coast, will give encouragement, protection, and a vigorous growth to the colonies of colored people there, and as they extend, the slave trade will be curtailed; and when a colored commonwealth becomes firmly established in Africa, and rises into a recognised political power, then it will be impossible to keep the colored man any where in bondage.

Edward L. Cary, son of the late Matthew Cary, died a few days since in Philadelphia. His refined and cultivated taste enabled him to adorn and embelish his hospitable mansion, with a great variety of the most rare and beautiful paintings, rendering it one of the most interesting and delightful resorts in the emporium of the fine arts. Although still a young man he had done much to promote their progress in this country, and he will long be remembered and lamented as their generous patron and amiable representative.

Among the singular and most noticeable incidents of the present age of experiments, is the introduction of immigrant laborers from India to Jamaica.

Spain has acknowledged the independence of Venezuela, and negotiated a treaty with that republic.

Mr. Shannon, late minister of the United States to Mexico, and with whom that government closed all intercourse some months since, arrived in New York on the 21st.

A recent fire at Fayetteville, N. C., occasioned a destruction of property to the value of from $300,000 to 350,000.

The accounts relative to the prospects of the various crops this season, from different parts of the country, are generally very encouraging.

Seth Perry has been convicted of manslaughter, at a session of the Supreme Court of this State at Plymouth. In a drunken fight, which took place at a shanty where he sold liquor in South Abington, he shot two men named Patrick and James Stapleton, and wounded another. The persons engaged in the quarrel were, for the most part, laborers employed in building the Old Colony Railroad. The sentences on two indictments have consigned the prisoner to six days solitary confinement and 13 years hard labor in the State Prison.

It is proposed, in Ohio, to have a State celebration, to signalize the meeting of the waters of lake Erie with those of the Ohio, on the completion of the Miami Extension Canal.

The people of the various towns, on the route are moving vigiorously in the measure of constructing a railroad from Portland to Bath and Augusta.

Hon. W. B. Banister, of Newburyport, and lady, in crossing the ferry to East Boston in their own carriage, were backed over from the steamboat into the harbor. The horse was drowned, the vehicle broken to pieces, but Mr. and Mrs. Banister were saved, although some time in the water.

The letter addressed by the Emperor of China, which country is denominated in it 'the Central Flowery Kingdom,' to the President of the United States, which country is denominated 'the Nation of the Flowery Flag,' has arrived at Washington. It is a roll seven feet and one inch long, and two feet, eleven inches wide. It is written on yellow silk with a border embroidered by gold, in two languages, Chinese and Manchu Tartar. It was enclosed in a wrapper of yellow silk, and placed in a box, also covered with yellow silk, and that finally, was enclosed in a box of rose-wood, padded and lined with yellow silk.

The quantity of Schuylkill coal transported on canal and Reading railroad, the third week in June, in the years 1843, 4 and 5 was as follows.

1843,	22,275 tons.
1844,	21,015 "
1845,	28,342 "

Commerae of N. York during the month of May.

	1845.	1844.
Imports,	$5,314,208	6,35,7802
Exports,	2,971,270	3,011,459

The receipts at the Custom House for the week ending Saturday last, June 31st were $249,001
Same time last year, 520,631

Decrease in 1845, $271,624
[N. Y. Jour. Com.

For the Register.

OBITUARY.

MRS. MARY I. PROCTOR.

With feelings of deepest sympathy and interest, we transfer to our columns the following notice of the late Mrs. Proctor,—from the Danvers Courier of the 24th ult., and add our conviction of the entire truth and justice of them. In all the relations of social and domestic like, and as a member of the Christian Church, there have been few instances of faithfulness and persevering endeavors after excellence, which it gives us so much satisfaction to remember. We commend her example to the regard and imitation of all, who would make the life of this world a fitting path and preparation for Heaven.

In this town, 19th inst., Mrs. Mary I. Proctor, wife of John W. Proctor, Esq., aged 41.

It is with feelings of the deepest sorrow that we are called to record the death of Mrs. Proctor. Her interesting family, her relatives, her friends and acquaintances have all met with a loss which cannot be repaired, but they find their consolation in the memory of what she was, and their confidence that she has entered upon the rest that remaineth for the people of God.

Mrs. Proctor had, for a number of years, been a member of the South Church, in Danvers, and exhibited in all the relations of life, the spirit of a Christian. She was devoted to the good of her family, and endeavored, by precept and example, to instil the principles of religion into the minds of her children. She loved the services of the sanctuary, and would not willingly be absent, on the Sabbath, from the House of the Lord. The purity of her heart, her superior intelligence, and her thoughtfulness on subjects of deep and permanent interest, were manifest in her whole life and conversation. Being possessed of an exceedingly kind and amiable spirit, and having much of that charity which 'thinketh no evil,' she won the affections of all who knew her, and every tongue will speak her worth; and although she has gone from among us and we shall see her face no more on earth, her memory will never fade from the hearts of her friends.

INSTALLATION AT SUDBURY.

On Wednesday, June 4, Rev. Linus H. Shaw was installed as minister of the First Parish in Sudbury. The following was the order of services on the occasion. Introductory Prayer, by Rev. Dr. Field of Weston. Selections from Scripture, by Rev. Mr. Kingsley of Stow. Sermon, by Rev. Chandler Robbins of Boston, from 2 Thessalonians, iii. 1, 2. Prayer of Installation, by Rev. Mr. Alger of Marlborough. Charge, by Rev. Mr. Allen of Northborough. Right Hand of Fellowship, by Rev. Mr. Frost of Concord. Address to the People, by Rev. Mr. Barry of Framingham. Concluding Prayer by Rev. Mr. Gannett of South Natick.

*** We understand that Rev. Jason Whitman, minister of the Park street Congregational Society in Portland, has resigned the Pastoral care of that Society, and will preach his farewell sermon sometime in July.

*** Several valuable communications are still deferred for want of room.

PHILANTHROPY.

It is much to be lamented that persons, engaged in philanthropic causes, and in advocating changes in society to bring it into greater accordance with the mild and gentle spirit of the Gospel, allow themselves to fail to reflect that spirit in their own language and actions. The reforms they seek to promote will never take place until the principle of Christian love is made to penetrate society; and every harsh, censorious, and arbitrary word that is spoken tends to check the prevalence of that principle, and retard the day of its triumph.

INSTALLATION AT LEXINGTON.

The installation of Rev. Theodore H. Dorr, as Pastor of the Second Congregational Church and Society in Lexington, will take place on Wednesday next, July 2. The services will begin at 3 P. M. Sermon, by Rev. Dr. Gannett. There will also be a religious service, and the administration of the Lord's Supper in the evening. Sermon, by Rev. H. A. Miles of Lowell.

An Omnibus will leave the head of Brattle street, for Lexington, at 1 P. M., and return to the city at 7 P. M.

We have from Saxton & Kelt, 'A Dictionary of Practical Medicine &c., by James Copland, M. D., F. R. S.' Part IX—also 'Notes, Explanatory and Practical on the Epistles of Paul to the Thessolonians, to Timothy, to Titus, and to Philemon, by Albert Barnes,'—also, 'Family Library,' No. 172. 'Voyages Round the World.'

From T. H. Carter & Co., 'Little's Living Age,' No 59.

Little & Brown have published the 5th and last volume of the edition of the 'Journal of the Exploring Squadron,' designed for general circulation.

J. Munroe & Co. have 'Floral Emblems, or Moral Sketches from Flowers.'

☞ J. B. GOUGH ON SABBATH EVENING. This favorite Lecturer on Total Abstinence will deliver an Address on Sabbath evening next, at quarter before 8 o'clock, in the Tremont Temple.
MOSES GRANT,
Pres. B. T. A. Soc'y.
F. R. WOODWARD, Sec'y. je28

☞ LEVEE AND FAIR. The Ladies of the Rev Mr Pike's Society in Dorchester, will hold a Levee and Fair in Preston's Grove, near Harrison Square, on the 4th of July. je18

☞ THE MIDDLESEX NORTH ASSOCIATION will hold their next meeting at the Rev Mr White's, in Littleton, on Wednesday, the 2d of July next, at 10 o'clock, A. M.
je28 I. C. SMITH, Scribe.

☞ LIBRARY OF HARVARD UNIVERSITY. All persons having books from the Public Library of the University, are requested to return them *before* or *on Wednesday, the 25th inst.* Books may be borrowed again on Monday morning, July 21st; and, during the vacation, from that time till Commencement, the Library will be open every Monday forenoon to visitors and for the delivery of books.
T. W. HARRIS, Librarian.
Cambridge, June 21, 1845. 2w§

☞ Any person having a copy of either of the works enumerated in the following list, and willing to bestow the same for the benefit of Western ministers of the Christian denomination, will confer a favor by sending the same to this office, viz:
Livermore's Commentary.
Dewey's Discourses in explanation and defence of Unitarianism.
Whitman's Village Sermons.
Burnap's Lectures upon the History of Christianity.
Greenwood's Sermons of Consolation.
" Lives of the Apostles
The above are specially desired, yet other Unitarian books will be acceptable.
je14 ARTHUR B. FULLER.

☞ ATHENÆUM EXHIBITION. The Nineteenth Annual Exhibition of Paintings and Statuary at the Gallery of the Athenæum, Pearl street, is now open for the season.
Single admission to both Galleries, 25 cts. Tickets for the season to both, 50 cents.
CHESTER HARDING, A. G. HOIT, H. C. PRATT, D. C. JOHNSON, H. DEXTER. } Committee of Boston Artists' Association.
WM. F. ANDREWS, THOS. B. CURTIS, SAM'L. AUSTIN, Jr. } Committee of Fine Arts of Boston Athenæum.
je14 3t

☞ FLORAL PROCESSION. The Teachers and Children of the Warren street Chapel are making preparations for their annual Floral Procession, Exhibition and Sale on the approaching 4th of July, and would respectfully solicit the aid of other Sunday Schools and the public generally.
Moss, evergreens, wreaths, bouquets, baskets—whatever the taste or good feelings of our friends may select—and whatever their means or distance from the city may admit—will be gratefully received by Mr Barnard, at the Chapel, on or before the afternoon of the 3d July. je14

MARRIAGES.

In this city, by Rev F. D. Huntington, Dr Abel Ball to Miss Elizabeth, only daughter of the late Richard Child, Esq.

On Monday evening, 23d inst., by Rev R. F. Wallcut, Mr Joseph M. Kimball to Miss Nancy Jane Pool, both of Boston.

In Walpole, 11th inst., by Rev Mr Merrick, Mr Henry Clark of Medfield to Miss Joanna L., daughter of Leonard Plimpton, Esq. of W.

In Pontotoc, Mississippi, June 3d, Henry A. Orne, Esq., to Miss Elizabeth Putnam, daughter of Capt. Richard E. Orne, formerly of Salem, Mass.

DEATHS.

In Dedham, 21st inst., Mr. Solomon Briggs, 74.
In Dorchester, 21st inst, Dea Elisha Hunt, 75.
In Marlboro', 21st ult, Mrs Catherine Howe, 74.
In Plymouth, 21st inst., Francis Henry, only remaining child of William H. and Persi Lord, 4 years 8 mos.
In Harvard, 15th inst, Rev Jonathan Farr, 54. An excellent man, and a useful writer, whose worth deserves and will doubtless receive, a more extended notice.
In Portland, 21st inst, Mr Nathaniel S. Millett, 55, formerly of Gloucester, Mass.

In Brighton, June 9th, Joseph S. B. Wright, 24, youngest son of Deacon Amos Wright. After an absence of five years and two months it was the will of God that he should return but to greet his friends with joy and then sicken and die in the home of his childhood. His parents and family acknowledge with grateful hearts, the kind sympathy they have received in their bereavement, and are sustained by all that the love of friends can do to solace their sorrows, and by the faith and hope of that gospel which brought life and immortality to light.

MONTHLY MAGAZINE, for July. Just published, by L. C. BOWLES, 118 Washington street.

—CONTENTS—

Sympathy a means of Useful Influence.
The Letter and the Spirit, a Sermon by Rev A. A. Livermore.
A Hymn of Luther.
A Word for the Denomination.
The Greys.

Intelligence.

Dedication at Montreal.
Anniversaries.
American Peace Society.
Massachusetts Bible Society.
Prison Discipline Society.
Mass. Convention of Congregational Ministers.
Mass. Evangelical Missionary Society.
Society for Promoting Christian Knowledge, Piety, and Charity.
Abolition of Capital Punishment.
Congregational Charitable Society.
Book and Pamphlet Society.
Items. je28

BIBLE BIOGRAPHY, in the form of Questions, for Schools and Families.
Published by S. G. SIMPKINS, 21 Tremont Row.

THE TRIALS OF MARGARET LINDSAY, by Prof. John Wilson, author of 'Lights and Shadows of Scottish Life,' &c. 1 vol 12mo: paper 37½, cloth 62½c.
Please read the following from Rev. Mr Lothrop and Rev. Mr Turnbull.
Boston, May 19, 1845.
Messrs Saxton & Kelt—Dear Sirs: I thank you for the copy of 'The Trials of Margaret Lindsay,' you were so kind to send me a few days ago. It is one of the most touching, interesting and instructive Stories I have ever read—a most beautiful and persuasive delineation of the power of Christian faith to support us under the trials and guard us amid the perils of life, admirably adapted to quicken the conscience, and to wake up all the better feelings and sympathies of our nature. I consider that you have done a public service in giving us an American edition of this Work, thereby bringing it within the reach of thousands of our citizens who would otherwise never have become acquainted with it, and who cannot read it without being made better.
Very respectfully,
Yours,
S. K. LOTHROP.
—
Messrs Saxton & Kelt: Accept my thanks for the copy of 'The Trials of Margaret Lindsay,' which you were kind enough to send me. I have read it with great pleasure. Like all the writings of Professor Wilson, it is characterized by great beauty and power of imagination. Besides it breathes the purest spirit of religion and virtue. While it is admirably adapted to please, it is also well fitted to inspire the noblest sentiments. It is a fiction, but a fiction true to nature and true to the beats interests of man. Were all fictitious writings of this character, we should cease to complain of them.
I am, Gentlemen,
Yours respectfully,
ROBERT TURNBULL.
Boston, May 10, 1845.
—
'This is a beautiful Boston edition of one of the most affecting stories in the English language. Professor Wilson is well known as the 'Kit North' of Blackwood's Magazine, whose miscellanies recently collected are quite as popular as the most sparkling articles of Macaulay. We well remember the interest with which, long years ago, we read this simple narrative of the joys and sorrows of lowly life in Scotland, and, unless we are much mistaken, it will be right joyfully welcomed by all whose taste has not been perverted by the gewgaw and glitter of modern romance. There is little matter to excite smiles, or rouse broad laughter in this volume. It is, as its title imports, a story of trials and suffering, told with a quiet earnestness that never fails in interest, and the reader will only lay down the book when he finds his eyes are dim with unexpected moisture. It is well worth the high reputation of its author.' [New Haven paper.
Published by SAXTON & KELT, 133 Washington street. je28

NEW PUBLICATIONS. Poets and Poetry of Europe, by Prof Longfellow, 8vo.
Flower, Fruit and Thorn Pieces, second series, 16 mo.
Wraxall's Historical Memoirs of his own times, 8vo.
The Dog and the Sportsman, by J. S Skinner, 12mo.
The Smuggler, by James.
Ordnance, Gunnery and Steam, 8vo.
Essays on Art, translated from Goethe, by S. G. Ward, 16mo.
Cambridge Epitaphs, 12mo.
Pictorial Bible, Harpers' edition, No 29.
Arnold's Greek Composition, 12mo.
Russell's Young Ladies' Reader, 12mo.
Library of Choice Reading, 3 vols, 12mo, etc.
For sale by JAMES MUNROE & CO., 2 School st, up stairs. je28

16 NEW WORKS, WITH THE PRICES, at JORDAN, SWIFT & WILEY'S, 121 Washington street.
Who Shall be Heir? by Ellen Pickering, 25c.
History of Ronge and the new Reformation in Germany, 25c.
Westward Ho, by Paulding, 25.
Barnes's Notes on Titus, Philemon, &c. 75.
Copland's Medical Dictionary, part 9, 25.
The Christian Parlor Magazine for July, two plates, 18c.
National Magazine, 18c.
Columbian do for July, 25c.
The Mother's Magazine for do, 10c.
American Railroad Journal, 6c.
Smith's Weekly Volume.
The Living Age, 12.
Cooper's new Sea Tale, Satanstoe, 2 vols, 75c.
With full supply of back numbers Harpers' Shakspeare, Bible, and other works. je28

THE CHRISTIAN EXAMINER AND RELIGIOUS MISCELLANY, No CXXX, for July 1845.
Edited by Rev Alvan Lamson and Rev Ezra S. Gannett.

—CONTENTS—

Art. I. History of the Doctrine of the Atonement.
II. Immortality.
III. Charlotte Elizabeth and her Writings.
IV. Christian Peace, or Christian Union.
V. Social Inequalities.
VI. Rights, Claims and Duties of Opinion.
VII. Church Music.
VIII. Relation between the Old and New Testaments.
IX. Notices of Recent Publications.
X. Intelligence.

The publisher respectfully asks the attention of the Unitarian community to the Christian Examiner. The chief talent of the denomination is engaged in the preparation of its articles, and neither labor nor expense is spared to render it worthy of patronage.
A new volume commences with this number, and persons wishing to examine it are requested to send for copies. WILLIAM CROSBY, Publisher,
je28 118 Washington st.

ORDERS FOR ENGLAND. The subscribers make up orders by *every* Steamer, for England, and get returns in about thirty days, for a commission of ten per cent on delivery of the books. Orders for Incorporated Institutions, imported free of duty, by JAMES MUNROE & CO., 2 School st, up stairs. je28

DR. NICHOLS' NATURAL THEOLOGY. A Catechism of Natural Theology, by J. Nichols, D.D. of Portland. A few copies of this work, which is adapted to the higher classes in Sunday Schools, for sale very low, by CROSBY & NICHOLS, 118 Washington st. je28

DR. DEWEY'S COMPLETE WORKS, in 1 v 8vo. Unitarianism Defended, by Rev James Martineau; Rev H. Giles and others, 8vo; Wilson's Concessions of Trinitarians, 1v 8vo; Dr Carpenter's Harmony of the Gospels, 1v 8vo.
Just received by CROSBY & NICHOLS, 118 Washington street. je28

TO TRAVELLERS. The Picturesque Tourist, being a Guide through the Northern and Eastern States, and Canada; Mitchell's Traveller's Guide; Bowen's Picture of Boston; Guide through Mount Auburn, with a variety of Pocket Maps.
For sale at SIMPKINS'S, 21 Tremont Row. je28

BOSTON SUNDAY SCHOOL HYMN BOOK. The fourth thousand of this most popular Book now in use, has this day been issued. It is compiled by Lewis G. Pray, Esq., one of the Agents of the Sunday School Society, and is a favorite book in our Sunday Schools. It has connected with it a collection of Scripture Lessons and Prayers for the devotional exercises of Sunday Schools.
The following Manuals are published solely by the subscriber: Allen's Questions, the Teacher's and Scholar's Text Book, Geneva Catechism, Dr Walker's Service Book. BENJ. H. GREENE,
124 Washington st.,
m24 Old Sunday School Depository.

YOUNG LADIES' READER. This day published—The Young Ladies' Elocutionary Reader, containing a selection of Reading Lessons, by Anna N. Russell, with Introductory Rules and Exercises in Elocution, adapted to Female Readers, by Wm. Russell, Instructor in Elocution.
This volume will be found one of the best and most acceptable books for Family Reading which has appeared.
For sale by JAMES MUNROE & CO., 2 School street, up stairs, directly opposite our late stand. je7

WATERMAN'S
Kitchen Furnishing Rooms.
No 85 Cornhill, 6 Brattle, and 73 Court Streets.
THOSE on the eve of House-keeping will find at this establishment every thing appertaining to a well furnished kitchen, (the foundation of all good house-keeping,) with catalogues of his extensive assortment to facilitate in making a judicious selection.
Also, the celebrated

BOSTON BATHING PAN:
—AND—
PATENT PNEUMATIC SHOWER BATH!
Utensils which reduce the cost and trouble of bathing to a degree that enables all to enjoy the luxury and health ever attendant on those who practice daily ablution over the whole surface of the body. 1y my31

CROSBY & NICHOLS'S RECENT PUBLICATIONS. Christian Hymns for Public and Private Worship, compiled by Rev A. A. Livermore and others, comprising 900 Hymns; The Ministry of Christ, by Rev T. B. Fox, 3d ed; Allegories and Christian Lessons, by Rev T. B. Fox; Ella Herbert, or Self Denial; Hebrew Tales, compiled from the writings of the ancient Hebrew Sages; The Beatitudes and Pleasant Sundays, by Mrs Sedgwick; Louisa and her Cousins, by the same; Lessons without Books, by the same; Five Years of Youth, by Harriet Martineau; Peabody's Catechism of the Christian Religion, etc.
Recently published by CROSBY & NICHOLS, 118 Washington st. je14

FOLLEN'S PRACTICAL GRAMMAR OF THE GERMAN LANGUAGE. Follen's German Reader, for beginners. Follen's German Grammar and Reader have been very highly recommended. The second and third editions of the Grammar were both greatly improved, by corrections and additional rules and illustrations, by the author; since which, the work has passed through several editions. The German Reader, also, has been repeatedly printed; and its popularity constantly increasing.
Published and for sale at SIMPKINS'S, 21 Tremont Row. je14

MISS MARTINEAU'S FIVE YEARS OF YOUTH. Five Years of Youth, or Sense and Sentiment, by Harriet Martineau, with a Preface by Mrs E. L. Follen; second American edition.
'Tis little book teaches the important truth that we are not, as some of the moral teachers of the present would fain make us out to be the helpless victims of circumstances; but that, on the contrary, resolute, noble effort will enable us to conquer the evil tendencies and adverse chances of life, that we can be what we will be, that effort, resolute effort and self denial, constitute happiness as well as duty.' [Preface.
CROSBY & NICHOLS, Publishers,
je21 118 Washington st.

THE THROAT! THE THROAT!! Clergymen, Speakers, public and Private Singers, are solicited to test the value of the BRONCHIAL COMFIT, designed to allay all irritations of the Lungs

POETRY.

[For the Register.]

THE THANKSGIVING OF HEZEKIAH.

Thy house set in order,
For thus saith the Lord
By the mouth of the prophet,
Who speakest his word.
Thy house put in order,
Thy things set aright;
O King Hezekiah!
Death comest to-night.

In sadness and sorrow,
The King bid his face,
And prayed sorely weeping
To God for his grace.
O Lord God remember,
In truth and in right,
I've walked in thy presence,
Done good in thy sight.

Then spoke forth the prophet,
God moved by thy prayers
Has sent me in mercy,
To lighten my cares.
The God of thy fathers,
Has witnessed thy tears,
And thy days increased
To fifteen long years.

From sickness recovered,
In joy wrote the King
His praise to Jehovah—
A fit offering.
When ended my journey—
I sleep with the dead,
Ere the seasons allotted
Their course have sped.

Mine age is departed,
Removed from my sight,
As the tent of a shepherd
At dawning of light.
As the thread of a weaver
I cut off my life,
While sickness and sorrow
Has weakened the strife.

I reckoned each morning,
That God in his might,
As a lion would crush me,
Turn day into night.
Like chattering swallows
I uttered my fears,
My eyes looking upwards,
Though blinded with tears.

The Lord God has spoken,
Has spoken to me,
And healed the afflicted
From sickness set free.
My peace was destroyed;
But he in his love,
From the pit of corruption,
Has raised me above.

The grave cannot praise thee,
The dead cannot pray;
All hopes of thy mercy
There fadest away.
The living, the living!
Shall sing to thy praise,
And father to children
Shall point out the ways.

The house of Jehovah
Shall echo with praise
And songs to the highest,
For lengthening our days.
For God, who in mercy
Was ready to save,
The life of his servant,
Has snatched from the grave.

Cambridge. HELENUS.

MISCELLANEOUS.

THE CHARACTER AND CLAIMS OF SEA-FARING MEN:

A SERMON.

BY ORVILLE DEWEY,

Pastor of the Church of the Messiah in the city of New York.

PSALM, cvii. 23.—'They that go down to the sea in ships; that do business in great waters.'

I am about to speak to you this evening, my brethren, of a class of men which occupies in the world, a very singular position; a position so peculiar, so isolated and strange, that I should think it something for their advantage and for our humanity, if I could bring them within the reach of your social and Christian sympathies. The efforts of religious philanthropy have done much within the last twenty years to modify their condition; but still they are too much what they have been for ages, a forlorn and neglected people; hanging upon the skirts of society, scarcely a part of it; living within the pale of civilization, yet almost out of its influence; carrying on the commerce of the world, yet reaping little of its benefits; enriching many, but themselves poor, contributing to build many cities and city-palaces, but themselves literally having no continuing city or abiding place: the children of Christian homes, yet life long wanderers upon the restless and stormy ocean. Society, civilization, the world, in its present order and comfort, could not exist without them; and yet there is little consideration for them while they live, and when they die—as if they had come on a transient mission into the world; as *to* men not *of* them—they pass away and leave no foot-prints on the shore of time; they build no houses; they amass no wealth; they bequeath no estates, no name. Their only monuments are certain hospitals built mostly out of contributions from their daily wages, where one quarter of them, the scanty remnant that is not lost in a watery grave, drags out a broken existence in a permature old age.

Such is that roving community of the sea, the class of common sailors; consisting, it is calculated, of two millions of persons, of whom one hundred and fifty thousand are employed in our own ships; and at such a tremendous sacrifice is it, of comfort, of character, and alas! of virtue, that they discharge their office to society, that they are entitled, I must think, to the utmost consideration and sympathy: to a care and kindness very different from that neglect and contempt with which they have usually been regarded. And let me add with regard to the kind of consideration that is due to them, that it is not chiefly such as is ordinarily given to the poor. There are calls for charity among them, and of such I shall speak. But perhaps no class of men present so few calls of this nature. They add nothing to our taxes; they are no burden upon public charity; they are not beggars in our streets. Their own strong arm obtains their livelihood and provides for their old age. It is not charity then that they most want; it is Christian sympathy; it is brotherly kindness.

The barrier between them and society should be broken down. Whatever it be that cuts them off from the sympathy of the world should be removed. Their peculiar character ought to be considered. Their case should be looked into with candor. We must know them if we would do them justice. We must know their faults, not merely as gross and disgusting vices, but in connexion with their exposures. We must not coldly or angrily demand, but rather with Christian entreaty and humility too, implore of them a virtue to which perhaps few of us would be equal. And we must see, too, what can be done, and do what can be done, to remove their temptations.

The strangest thing in the world, perhaps, when we consider the common nature of men, is our strangeness to one another; the ignorance in which we live of one another. Hence comes much of our hardness, severity, cruelty to our fellows. In former ages the separating barrier of a narrow river, made men enemies and made them look upon each other as natural enemies. In later days, difference of caste and class is answering the same unhappy purpose; creating mutual ignorance, prejudice and aversion. Growing knowledge, the press, the school, civilization, Christianity are melting away these barriers and bringing men into contact and sympathy. These are the foundations of that larger brotherhood which is stretching out its hand to hitherto neglected classes—the laborer, the sailor, the slave himself. Men cannot hate, when they come to know one another. When I look into my brother's heart, and see his need, his pain and sorrow, his darkness and error—image and reflection of my own—no matter what his garb is, I must feel for him.

I would strive then to know this man, the man of the sea; this amphibious being; only half *human* to the popular apprehension, and half, a being like the fabled merman. I mean the sailor no disrespect; I feel a profound interest in him. Curiosity, in the first place, is strongly enlisted in his behalf. Then, the hardships he endures, the dangers he encounters, the far lands that he has seen and distant seas that he has traversed, awaken a deeper interest in him.

Something respectable is there in this wondrous voyager. The gates of Hercules has he seen, the stormy Baltic, or the dark-heaving ocean, where 'they strike the harpoon in the frozen latitudes of the North.' The fair shores of Asia has he looked upon, or the coral reefs of the Pacific seas. Where nature is most wonderful, and perhaps most beautiful, there has he wandered,

'To the farthest verge
Of the green earth, to distant barbarous climes;
Rivers unknown to song; where first the sun
Gilds Indian mountains or his setting beam
Flames on the Atlantic isles.'

Nay more, I confess a certain sympathy with 'the boy that would go to sea.' Wild, erratic, extravagant as his passion may be, yet it is not unaccountable. Mixed up with some rebellious and run-away dispositions no doubt it often is; but still there is the native love of marvels and novelties; the passion for *exploring* which has animated alike the bosom of the greatest nagigators; the desire to traverse this ocean domain of mystery, to see the sun go down on the other side of the world, to behold the men and cities, and rivers and mountains of strange and remote climes and countries.

Well, it is achieved, and the sailor returns. Mark him as he comes with his companions up the wharf from a long voyage; and consider what a singular situation is theirs. Wild, reckless, noisy perhaps they are; restless, antic, as if the spent gales of the sea yet played in their skirts. Is it strange? From whence have they come? From a life of unnatural compression, from the forecastle, from the deck, from the yard-arm; from hardship, toil and danger. Is it strange that they demanded liberty? Is it strange that the sailor looks upon life on shore as a grand holiday? The city, with its towers and spires and crowded dwellings—what is it to him but a play-ground! Can he fold his arms like a philosopher, or sit down and read and meditate like a recluse? A recluse? Why he has just been a very prisoner of the ship for weary months. No, he must have excitement, freedom, enjoyment. Things fantastical and outrageous, are to him method and order. He is willing, madness as it seems, to spend three years' wages in three days' pleasure. He will have regal sway. 'Moab is his wash-pot; over Edom will he cast his shoe.' With Herculean, with Bacchanalian grasp, will he clutch and compress within the brief interval of his toils and hardships all possible enjoyment.

Alas! he has no home. There, where all innocent joys might expand themselves, and throw around his toil sick heart their blessed bonds—there he comes not. The arms of parents, sisters, brothers, are not flung around him to welcome him to social converse; they lead not the wandering prodigal to his father's abode, nor kill the fatted calf, nor make the festival glad with music and dancing. No, he has no home. With the ship-*master* it is different.—Spread over all the ocean waves are the ties that bind him to his heart's abode; fresh and strong are they kept amidst the living streams of the wide sea; in the lonely hours, in the night hours, backward do his thoughts run on those telegraphic ties of affection, to a blessed spot nestled somewhere in the bosom of his native land; and his very heart-strings, like tendrils which have nothing else to cling about, are gathered and woven into the strong bond of conjugal and parental love.

But for the sailor what a sad isolation is there from all the ordinary relationships of society! There is isolation in his condition, in his dress, in his very gait. *He* has neither wife or children. His *early* domestic ties are often forgotten, and have passed away as if they belonged to a by-gone, almost an antediluvian time. He has no country; none such as residence and friendship and filial fondness make our own. He has usually no property. Society, government treats him in his regard as in a condition of minority or pupilage. It takes from his earnings enough to provide for his old age, and thus deprives him of all inducement to take care of himself. Therefore he lacks prudence, foresight. The future provided for, he flings all that is in his hand recklessly away upon the pleasure of the moment. Suppose any other class of our people to be placed in this condition: no family to provide for; not themselves to provide for; and do you believe that their virtue could stand the trial?

Can nothing be done, I am tempted to ask in passing, to alter this state of things? *Cannot* the sailor be brought to share the ordinary relations and responsibilities of social man? This isolation—the separate chapel, the separate boarding house—perhaps it is the best plan for the present; nay, I think it is—but I would venture to suggest to the benevolent friends of the sailor, whether they should not look to something beyond; whether the present plan should not be regarded as a transition state; whether these arrangements so improving to the sea-faring man, may not be a school to prepare him to enter into new relations to society. What need will there be ultimately of this clanship on shore? What need of the peculiar dress that now marks out this class? Why may it not fall and blend like other classes into the general mass? Suppose that it becomes enlightened and correct in manners and life, and with what advantage may it mix with general society? How much will the voyage have to communicate of what he has seen abroad; how much to learn of what has been done at home! Nay, why may not the sailor marry? Why may he not have wife and children? He is able to support them with their co-operation as other laborers are to do the same thing. And he *need* not be a rover through the wide world.—He may sail to and from the same port, for aught I can see, in the same ship. And then, if I address the sailor, I would urge him not to depend on the hospital money. He must pay the tax; though I cannot but hope that the time will come, when it will not be necessary; when he can be left to take care of himself. But still I would urge him, *though* he pay the tax, yet to take care of *himself*; to husband his means; not to squander them in foolish expenses, but to lay up something for the future. Something of this indeed is already done; and it gives me the utmost satisfaction to state, that $50,000 have been deposited by sailors in the Seamen's Savings Bank in this city during the last year. Let this good habit grow. It is useful to every man's character to make a provision for the future. It is a bond which the future takes for present good conduct. It is a bond to virtue. It makes an encouraging prospect. It is a sad thing to think of spending one's old age in a hospital. Why may not the sailor have a home of his own for his declining days! And why indeed should not the government refund to him if he does not go to the hospital, that which he had contributed to it?*

I have thus attempted to spread out a little the case of the sea-faring man and to plead his claim to something better than that sad isolation in which he lives—even to a place in the kindly relations of society. I have referred to his peculiar situation, to his hardships and temptations as an argument for consideration and forbearance. Poor, neglected, uneducated, an outcast from the civilization amidst which he lives; treated by society as a minor, a ward, a froward and reckless child; wifeless, childless, homeless, a wanderer on the sea, a prey to every imposition and seduction on shore—is it strange that he should have become a degraded being? Society is apt to look upon this result, which is its own work, or the effect of circumstances which it has taken no pains to control, as a matter of course, or as the product of some blind necessity; but could there be a greater mistake! 'The sailor *will* be a sailor,' it says, and thus ends its catechism of duty. But surely there is a larger view, and this case of conscience is not to be so briefly settled.

Society cannot with impunity neglect *any* of its members. There is never a wrong but there comes a retribution in its train. If we turn from the poor and the vicious, and say to their cry, what concern is it of ours, Providence will not accept that answer at our hand. We must pay taxes for them, if we will pay nothing better. If we crush down man to be a slave, then as a retribution to *us*, he is shorn of half his faculties and of his power to serve society. And if we leave the sailor to be the victim of his condition, our commerce must suffer for it. How many ships has intemperance lost! The answer is given in a plain matter of fact. Five per cent. on the premium for Insurance is deducted on ships that carry no alcohol. The cause of Christianity in heathen lands suffers grievously for the vices of sea-faring men. On all pagan shores our missionaries complain of this influence. Our missionary funds are half wasted from this cause. How natural the inference of un-chistianized people against our religion! They reason from what they see. A missionary is sent among them to teach them a better religion than their own. *He* is a good man; grant it. Yes, they say, but this is the priest; what sort of people, what sort of parishioners has he? And lo! a throng of wild, lawless, dissolute, drunken sailors! The conclusion is fatal.

I appeal then most seriously and earnestly against the neglect of this class of our fellow-men.

I appeal to justice and humanity, first. *If* the class of seamen must be isolated from the rest of the world; if this is a necessary state of things—and at any rate it is the actual and permitted state of things; if for society's sake they are cut off from the healthful and restraining relations of society; if the commerce of the world cannot be carried on but at this tremendous sacrifice and exposure; then, I say, we are bound to do all in our power to relieve this condition, to compensate this sacrifice, to counteract this danger. Are we willing that every cargo that is landed on our wharves should cost the welfare of a soul?—for that is no undue proportion, as trade is carried on. Are we willing that our food, clothing, comfort or luxury, brought from the other side of the world, should be purchased at this expense! Alas! how many of the enjoyments of the world *are* obtained on this terrible condition! On how many of our garments is the spot of blood? On how many of them fall the sweat and tears of uncompensated toil! Into how many of our luxuries is infused the smart of human anguish! We do not bring this near to us else we could not bear it. Were a family to single out one of its members, and say to him, 'be a wanderer and a vagabond that we may have tea from China, and spices from the islands, and fruits from Italy, and silks from France and fine cloths from England;' would they not, ere they could finish that dread commission, say 'no! no—we can do without them. No; let us live in our simplicity rather.' Yet neither is this necessary. But it *is* necessary that we do something to take off the curse that has rested for ages on the sailor's vocation. We have heard much of 'sailor's rights.' This is his great right; a right to moral justice, a right to some compensatory arrangements to protect him against perils incurred for the common benefit. If a library, or a school, or a 'Sailor's Home,' will tend to answer that purpose, it would be but a measure of justice for society to provide it.

I appeal next in his behalf to the great social interest. What is it? Not commerce, not luxury, not clothing of purple and fine linen; but the improvement of all its members, the mutual influence of all its classes, the kindly consideration of all its relations.

The sailor has noble elements to bring into society, if we would receive them. He is a brave-hearted and generous being, there is nothing knavish or little about him. The son of the ocean has his faults, but meanness is not among them. On the bosom of that mighty mother he has not learnt the petty, trading ways of the world; to cog and cheat and crouch 'and smile, and be a villain.' I would welcome such an element among us. I would that into the narrow and choking avenues of selfish calculation and barter should come a breath from 'the great and wide side,' a breeze that has swept the soundless deep, and that should not merely cast vile sea-weed, like the sailor's wages upon our shore, but should spread freshness and purity through our tainted atmosphere.

The sailor is a confiding and trustful man. I have heard said that the old seaman is never an infidel. How should he be—power all around him, with mighty heavings and storm-voices; and over his head the alphabet of religion written by the finger of God! I would welcome his faith, his simple believing into our churches, and take him by the hand, as one who had seen God's wonders in the deep, and had felt that *His* footsteps are not measured by any narrow, paltry, exclusive sectarianism.

There is another view of the seaman's relation to society that deserves to awaken an interest in him and in his fortunes. Lonely as he seems in the world, there are those, in the home of his childhood who feel for him, and whose prayers follow him in his trackless and unknown wanderings over the deep. The aged hand is yet there perhaps, which once wrought the garments that were to shield him from the wintry blast—tears falling upon them the while, at thoughts of the hardships and dangers he was to encounter. The eyes of kindred yet look out from those far homes for their lost one; and few on earth are such prayers and blessings as those which shall be there poured out upon the good and Christian men who befriend and comfort and save that son, that brother.

He can be saved; and I appeal now to the religious interest, to that great and eternal interest of the human soul, that is involved here. There is a most delightful work of reform and of regeneration going on among our sea faring brethren. The accounts of it come in journals and letters from all quarters of the world. Most touching records of spiritual renovation they are, and among the most glorious signs of the time. It seems as if the sea were giving up her spiritually dead, from her hundred shores and her thousands of floating graves.

What could have been so little expected as that the profane sailor should have become a man of prayer? What so unlikely as that the rude and riotous forecastle should have become a holy chapel? But thus it is. And amidst the booming waves and the roaring tempest, prayer goes up, on every sea, to the Lord of the sea, and of the storm. Twenty years ago, who ever thought of a 'Bethel?' And now it waves its sacred flag on every civilized shore, and gathers multitudes beneath it, in lowly and reverent worship.

Christianity is stretching out her arms to embrace the world. But, for a long time we felt as if the sea were the irreclaimable domain, if not of vice and violence, yet of utter irreligion. It seemed to be agreed that neither time nor opportunity could be found there, for religious culture. When the ship dropped down from port, we looked upon her, from the midst of our churches and Sabbaths and domestic altars, as sailing out upon a realm estranged and unblessed. So it appeared to our imagination; and though I doubt not the thoughts of some pious seamen might have given us a different impression had we known them, yet the fact certainly too well agreed with our idea. But now there is a voice from the sea, which answers to the call of Sabbath bells and the anthems of consecrated walls; and it spreads over those waste and boundless solitudes the aspect of a Christian and a household fellowship. The unfolding counsels of the divine Providence are saying to the Church:

'Lift up thine eyes round about and see;
All of them are gathered together; they come to thee;
Thy sons shall come from far,
And thy daughters shall be carried at thy side;
Then shalt thou fear and overflow with joy;
And thy heart shall be ruffled and dilated;
When the riches of the sea shall be poured in upon thee;
And the wealth of the nations shall come unto thee
Who are these that fly like a cloud
And like doves upon the wing;
Verily the distant coasts shall wait me,
And the ships of Tarshish among the first;
To bring thy sons from afar,
Their silver and their gold with them,
Because of the name of Jehovah, thy God;
And of the Holy One, of Israel, for he hath glorified thee.' [Lowth's Translation.

Yes, many a ship is now consecrated to God. Many a pious master gathers his people together on the holy day. I behold that wonder upon the deep; that deck, a floating altar; that tapering mast, a spire pointing to heaven; above, the dome of the sky; around, the far-spreading sea, the flooring of God's temple; and there amidst the vast and listening solitude of waters, go up the voice of prayer and the anthem of thanksgiving! And when that ship returns, she brings report perhaps—for such things are known—of other gains than those which pertain to the merchandize of this world; of treasures found by her inmates, richer than Indian pearls or gold of Ophir. Upon the boundless deep its wandering children are learning of Him whose 'way is in the sea, and whose path is in the great waters, and whose footsteps are not known.' Bibles and good books, provided by kind hands, went out with them; prayers and good exhortations were uttered in their ears; the blinding mists of intemperance had already fallen from their eyes; and now they have seen the light and felt the power of a new creation. Yes, upon that wild element, so long estranged from religion, there are now 'revivals of religion.' I say not with what imperfection or weakness of faith, the poor sailor has received the visitation; but I say that the eventful voyage which has brought to him the sense of that power divine, is of dearer concern and value, than if it were freighted for his single behoof, with the wealth of Indian empires! Nay, ask himself, and poor as he is, he will tell you that he would not give up his hope in Christ for the wealth of the world!

I hail that new-born brother from the sea. There is a man the more in the world. There is a soul created; where before was only a wild, thoughtless, reckless mer-man on the sea—mad-man on the shore. Reasonable now, pious, temperate, correct in morals and in manners, and becoming intelligent and manly, and useful to the world without ruining himself—that rescued man pleads powerfully the cause of his brethren. There are already many of these rescued men; from six to ten thousand, it is computed in the world; and six to seven hundred ship-*masters*, who are deemed to be men of a religious spirit and ready to help on the good work. There are seventeen thousand members of the Marine Temperance Society, in this city; and of our six hundred American whale ships, every one it is believed, is a temperance ship; and our vessels of war are fast assuming the same character. And I deem it not an uninteresting fact in this connection, that within the last year, $15,000 have been sent by sailors from 'the Home,' in this city to their friends in various parts of the country. That kindly home has made them think of other homes: and its regular and temperate habits have enabled its inmates to befriend their kindred.

But, alas! there are yet many who, instead of being able to help others, need themselves to be helped. They have come wrecked from sea, or they have been more fatally wrecked on shore; and their earnings all spent, their clothes, perhaps, half stripped from them, they come knocking at the door of our Sailor's Home, for charity both to body and soul; and it is from pitying these strangers and taking them in, that this institution fails as yet to support itself. And for such reason it is, that this noble and most Christian like institution, which is doing such incalculable good by rescuing more than four thousand persons each year from city dens of drunkenness and vileness—for such reason I say and with such plea it is, that it asks your assistance this evening.

Would you have it turn away the homeless wanderers from its door!—for indeed it is for you; it is for our citizens to decide. My brethren and friends, I shall make no ordinary nor hacknied appeal to your pity. The sailor would not if he could speak to you. With a kind of modest manliness rather, with a sort of rough non-chalance, with ill conceived shame and sorrow, a thousand times more touching than the whining tones of beggary, he stands before the door of yonder 'Home;' he brushes the gathering mist from his eyes, as he remembers a home that once was his, as he feels what a dark veil of division he has drawn between it and him; but he would rather not tell his story, he would rather not speak of his parents and his family; he only says, 'would your Christian kindness but look upon me, sir, and perhaps I will find a way to thank you!' Oh! if ever there is a time when the pleading of a human soul for pity is awful—not a moving entreaty alone, but a dread adjuration; it is that time, that crisis, in its fate, when it says, 'one kind look now would save me; one kind word would call me back; else I plunge into despair and perdition; God have mercy!' That kind look you will bestow; that kind word you will speak to-night; and may the God of all pity accept and bless the deed!

* The general government taxes each seamen twenty cents a month for hospital money. The state of New York demands one dollar a head on each arrival in port for the same purpose. It is said that this tax, between 1797 and 1831, amounted to $302,966 82-100 and that all but $40-800 has been used by the State for other purposes. What does this mean? I ask in pure ignorance and without intending any reproach; for I cannot suppose that a great and just Commonwealth can permit this to be.

'THE CHALMERS OF SWITZERLAND.'

Vital Christianity;

ESSAYS AND DISCOURSES on the Religions of Man and the Religion of God, by ALEXANDER VINET, D.D., Professor of Theology in Lausanne, Switzerland. Translated, with an Introduction by Robert Turnbull, Pastor of the Harvard street Church, Boston.

Extracts from testimonials to the Work.

[From Rev Robert Baird, D. D.]

I am free to say, that I rejoice exceedingly that the Rev Mr Turnbull has undertaken to translate the invaluable discourses of Dr Vinet. These discourses, or essay rather, are among the very best, in any language, that I have ever seen. Dr Vinet is decidedly the ablest Christian philosopher in Europe, and is, as Dr Merle D'Aubigne calls him, the 'Chalmers of Switzerland.' I have examined several portions of the translation, and do not hesitate to say that it is excellent.

[From Rev Thomas H. Skinner, D. D., New York.]

I have given a sufficient attention to Vinet's discourses and essays, and the translation of them by the Rev Mr Turnbull, to satisfy myself that they are of a very high order of excellence, and that Mr T., in publishing his translation, will confer a seasonable and very important benefit on the church. Vinet's style is exceedingly pure and lucid, and the translation, so far as I have been able to judge, is faithful and elegant.

[From Prof Edwards and Park, Andover Theol. Sem.]

In our opinion, the discourses of Prof Vinet bear the impress of an acute and vigorous intellect, combined with earnest Christian feeling. Many of them are well adapted to the wants of the American public, and particularly to the state of some of our educated and enlightened men, who entertain skeptical theories with regard to the spiritual truths of Christianity.—Mr Turnbull has, doubtless, translated the discourses with accuracy and a just taste. He deserves the gratitude of the community for the labor which he has expended on the translation, and he cannot fail to receive a rich reward for his toil, in the extensive and continued usefulness of the volume which he has so faithfully prepared for the press.

[From M. G. de Felice, Prof. of Theology at Montauban, in France.]

Dr Vinet is fond of philosophical subjects, and discusses them in a masterly manner. What would embarrass others, has no difficulty for him. He is naturally profound and lofty, and he can pursue his thoughts even to the remotest abstractions. He dwells constantly in the regions of pure thought, and there displays freely the full force and whole extent of his mind. [Letter to the New York Observer.

Just published by GOULD, KENDALL & LINCOLN, 59 Washington st. 3t m24

BATES' PATENT SLIDING TOP

CHAMBER SHOWER BATH.

THE subscriber respectfully informs the public that he continues to manufacture and has on hand a large assortment of the above celebrated CHAMBER SHOWER BATHS; he will finish them to suit the taste of the purchaser. They can be placed at the bed side and used before dressing, as they are perfectly tight and will not wet the room in the least.

From numerous recommendations, the following are selected:

[From Dr John C. Warren, Hersey Professor of Anatomy and Surgery in Harvard University.]

At the request of Mr Bates, I have examined his Chamber Shower Bath. It appears to me to be the most convenient portable shower bath I am acquainted with, for it is light, neat, and worked with very little trouble. This is an improvement which I am very glad to see, because I consider the external application of cold water to be a practice highly useful, and even important to most individuals.

The daily washing of the body serves to remove the cuticle, which is constantly forming on the surface of the skin, and thus purifies it, and leaves its pores open for the discharge of those fluids which the preservation of the health requires. Another great advantage is, that the sudden application of cold in this mode to the surface of the body produces a bracing effect on the internal organs, particularly those of digestion.

The introduction of these baths into public hotels would be, in my humble opinion, one of the greatest additions to the comfort of travellers, and their general use in private families would add much to the health of our whole population.

JOHN C. WARREN.

Boston, April 2d, 1845.

[From Dr George Hayward, Professor of the principles of Clinical Surgery in Harvard University.]

Sir,—Having seen in operation, and examined the Chamber Shower Bath of Mr Bates, I take great pleasure in expressing my approbation of it. Frequent bathing is so necessary to health and comfort, that I am glad an apparatus has been constructed by which a person can take a shower bath in his own chamber with very little inconvenience. The bath of Mr Bates I think well adapted to the end proposed, and hope it will come into extensive use.

Boston, April 7, 1845. GEO. HAYWARD.

[From the Rev S. Barrett, pastor of Chamber street Church, Boston.]

Sir,—I have, during the last year, made use of Bates's Patent Sliding Top Chamber Shower Bath, and have been exceedingly well pleased with it. It seems to me to be superior in many respects, to any other bath that I have seen. SAMUEL BARRETT.

Also, Badger's Vapor Apparatus, to be used with or without the Shower Bath; Bathing Tubs, and Pans; Roman Hip or Sitz Baths; Leg, Head, Feet, Arm, and Elbow Bathing Vessels; Foot Tubs and Pneumatic Baths; Hair Mittens and Rubbers; Bathing Caps, &c. &c. L. V. BADGER,

my10 2tis4tos 49 Congress st.

NEW HYMN BOOK. Christian Hymns; for Public and Private Worship. Compiled by a Committee of the Cheshire Pastoral Association.

☞The subscribers have just published a new Hymn Book, prepared expressly to meet the wants of the societies of our denomination. The compilers have endeavored to prepare a more lyrical collection than most of those now in use—better adapted for singing, and containing a greater variety of metres. They have sought to make the book what the present state of our churches and societies demands, and have consulted, for that purpose, not only different clergymen, but leaders of choirs, and many other persons of taste and judgment.

This collection contains a much larger number and greater variety of Hymns than any that has been published for our societies, and is sold at a very low price.

[Extract from the Preface.]

'Our object has been to make a selection embracing a large number and variety of the hymns, adapted to all the purposes of public and private worship, and one which at the same time might be furnished at a low price.

We have sought to give it a lyrical character, and thus adapt it to the choir as well as to the pulpit. In pursuance of this idea, a greater variety of metres than usual has been introduced. By selecting also a large amount of introductory and closing hymns for worship, and by paying special regard to the Christian ordinances, to funeral and mourning occasions, to social and domestic worship, and to philanthropic, national, and missionary celebrations, we have endeavored to provide for wants which have not hitherto been sufficiently considered. Above all, we have made it our chief aim to give an earnest Scriptural tone to the work, by gathering together in one all the noblest strains of devotional poetry from whatever quarter and denomination, provided the sentiments were not inconsistent with our own faith. But if there should appear, here and there, the glimpse of a discarded doctrine, or the remnant of an antiquated creed, let it be remembered how difficult and ungracious a task it is to fetter the free wing of a wrapt imagination and enkindled heart, though reason may sometimes pause, and judgment condemn.

We have culled from a most extensive field of both the later and the earlier poets, and have introduced not a few hymns of merit, which have appeared in no previous compilation. Slight alterations have occasionally been made, but we have preferred to restore rather than to change. While we have wished to assemble the holy minstrels of every name and church in a loving brotherhood of harmony and devotion, that should make us forget, if possible, while singing the praises of God, the jars and discords of the great Christian family, we have, nevertheless, welcomed with a peculiar delight 'the goodly fellowship' of our own sweet singers. We are indebted to the names of Adams, Barbauld, Bowring, Bryant, Bulfinch, Flint, Follen, Frothingham, Furness, Gilman, Moore, Norton, Peabody, Pierpont and Ware, for some of the the finest hymns in the English language.

To those friends who have kindly afforded us their aid in making this compilation, we would here express our thankful acknowledgments.

In the title of the book, we embody our leading idea and purpose in this enterprise, which have been to provide a collection, not of Jewish psalms or elegant songs, but essentially Christian hymns, pitched, so to say, after the grand master-tone of our faith, whatever intermingling subordinate notes they might have of joy or sorrow, encouragement or warning, praise or confession. We have striven that the high doctrines, duties, and promises of our holy religion might shine forth from these pages in their noon-day distinctness, and arrayed in all the charms of taste and melody, that the great Master might be honored with the love of his disciples, and the greater Father worshipped with the fervent adoration, praise and thanksgiving of his children.'

L. W. L.
W. A. W.
C. C.
A. A. L.

January 29, 1845.

Societies about furnishing themselves with Books are requested to send to us for copies of the above for examination.

CROSBY & NICHOLS, Publishers,
je7 tf 118 Washington st.

BOOKS FOR SABBATH SCHOOLS AND CHILDREN.

Mary Howitt's Tales.

Who shall be Greatest,	Little Coin, Much Care
Which is the Wiser	Poplar Grove
Work and Wages	First Impressions
No Sense like Common Sense	My own Story
	The Clockmaker
Strive and Thrive	The Two Apprentices
Hope On Hope Ever	Peasant and Prince
Sowing and Reaping	

Mrs. Ellis's Tales.

The Minister's Family	Family Secrets
Somerville Hall	

Charlotte Elizabeth's.

Alice Beryden	Forsaken Home
Flower of Innocence	Female Martyr
Glimpses of the Past	Judah's Lion
Early Recollections	Judæa Capta

Miscellaneous.

Never Too Late	Scenes in Rome
Goldmaker's Village	Line upon Line
Lives of the Apostles	Christian Fragments
Willie Grant	Danger and Duty
How to Live	The Rollo Books
Love of the Spirit	Marco Paul's Travels
What's to be Done	

Mrs. Opie's Tales.

White Lies	Tales of Trials, &c.

Mrs. Hoffand's Tales.

Integrity	Energy
Moderation	Self-Denial, &c.

With many others. New ones constantly received and for sale by SAXTON & KELT, 133 Washington st. my17

BOARDING SCHOOL FOR GIRLS, IN PLYMOUTH. The Spring quarter and third year of the subscriber's School will commence on Monday, May 12th. Having obtained one of the most commodious and eligible residences in Plymouth, three or four more boarders can be accommodated in his family. The usual English branches are taught, and the Latin, French, and German languages.

Terms, $50 a quarter. Music $10.

HENRY F. EDES.

Plymouth, April 19th, 1845. tf

FRENCH SHOES. Just received, a large assortment of French Shoes, (Este's manufacture,) at THEO. H. BELL'S, 155 Washington street, opposite the Old South Church. 3mis ap12

BIBLE BIOGRAPHY, in the form of Questions, for Schools and Families.

Published by S. G. SIMPKINS, 21 Tremont Row.

DR. MORTON,

Late Wells & Morton,

NO. 19 TREMONT ROW.....BOSTON,

WOULD take this opportunity to return his thanks to his friends and patients generally, for the liberal support he has enjoyed in introducing his valuable improvement for inserting Teeth. He is happy to inform them, that owing to the great increase of his business he has been induced to enlarge his dental establishment, and has so far completed his arrangements and perfected the manner of executing the work as now to be prepared to INSERT TEETH with a facility corresponding to the very great demand which he has hitherto been unable to supply. Feeling perfectly confident of the great benefit that the community at large must ultimately experience from a real and substantial improvement of this nature. He has no hesitation, after being solicited by hundreds who have been benefited by the application of this principle, to give information through the public journals; knowing that no candid or disinterested person who will inform himself on the subject can regard it in any other light than as a real and valuable invention.

Dr M. would also beg leave to inform those who may need the operation that he is enabled to remedy deficient Palates and Roofs or CLEFT PLATES, and give a faculty of articulation. All operations upon the Teeth performed and warranted to give satisfaction.

Succesful Operation. We had an oppotunity lately of examining an operation performed by Dr. MORTON, a skilful Dentist of this city. The result was highly satisfactory to the patient, a young man about 23 years of age. By introducing a piece of mechanism, to which the three front teeth, a false and pallate late are attached, the person is able to articulate the alphabet. [Evening Gazette.

CHEAP LIST OF UNITARIAN BOOKS.—The following list of Unitarian Books will be sold for the present at the annexed low prices, for *Cash.*

Palfrey's Academical on the Jewish Scriptures, 2 vols, 8vo,	3,50
Palfrey's Lowell Lectures, with Memoir of Lowell, by E. Everett, 2 vols 8vo,	2,75
Channing's Complete Works, edited by the Author, 6 vols, 4th edition,	4,00
Buckminster's Complete Works, with Memoir, 2 vols 12mo, 3d edition,	2,50
Noyes's Hebrew Prophets, 3 vols, 12mo,	2,50
Norton's Genuineness of the Gospels, vols 2 & 3, 8vo,	4,50
Noyes's Translation of Job, 2d ed, 12mo,	80
Ware's Life of Rev Dr N. Worcester, 12mo,	50
Jesus and his Biographers, by Rev W. H. Furness, 2d ed, 8vo,	2,00
Burnap's Lectures on Christianity, 12mo,	80
Human Life, or Practical Ethics, translated by Rev S. Osgood, 2 vols 12mo,	1,50
Livermore's Commentary on the Gospels, 2 v 12mo,	1,50
Sparks' Letters on Episcopacy, 2d ed, 12mo,	63
Peabody's Lectures on Christian Doctrine, 2d edition, 12mo,	50
Ware's Life of the Savior, 5th ed, 18mo,	40
Whitman's Letters on Divine Rewards, &c. 12 mo,	50
Worcester's Last Thoughts on Important Subjects, 12mo,	50
Ware's Selections from Priestley, 12mo,	60
Belsham's Exposition of the Epistles, 4 v, 8vo	6,00
Christian Examiner, complete, 120 Nos, or 38 vols,	25,00
Unitarian Miscellany, edited by Sparks and Greenwood, 6 vols, 12mo,	2,00
Sparks's Collection of Essays and Tracts, 6 v, 12mo,	6,00
Unitarian Tracts, 12 Nos in a vol, 18 vols 12mo	9,00
The Backslider, by Mrs Lee, 6th ed, 18mo,	25
The Skeptic, by Mrs Follen, 7th ed, 18mo,	25
Ware on the Formation of Christian Character, 12th edition,	31
Palfrey's Sermons on Duties, Conditions and Relations of Private Life, 2d ed, 12mo,	67
Parkman's Offering of Sympathy, 3d ed, 18mo,	50
Greenwood's Sermons of Consolation, 2d edition, 16mo,	67
Martineau's Endeavors after the Christian Life, 12mo,	63
Norton's Statement of Reasons for Not Believing the Trinity, 12mo.	75
Greenwood's Sermons, 2 vols 12mo,	2,00
Channing's Self Culture, 12th thousand, 32mo,	30
Wells's Sermons, selected by Messrs Bartol and Peabody, 16mo,	50
Brooks' Family Prayer Book, 12mo, 12th ed,	67
Furness' Domestic Worship, 3d ed, 12mo,	60
Farr's Family Prayers, 16mo, 2d edition,	40
Lays of the Gospels by Bulfinch, 16mo, &c. &c. &c. &c. &c. &c.	60

Persons at a distance, or in those places where Unitarian books are not *kept for sale*, can be supplied at the above prices, by forwarding their orders, and when a number of works are selected, a further discount will be made by the Publishers, JAMES MUNROE & CO., Agents of the American Unitarian Association, 2 School st.

*** A large assortment of Juvenile Works for Sabbath School Libraries for sale at low prices. mh22

GREENWOOD'S PSALMS AND HYMNS.—J. JENKS & PALMER have just published the thirty-sixth edition of 'a Collection of Psalms and Hymns for Christian Worship,' by Rev F. W. P. Greenwood.

This collection of Psalms and Hymns is universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book is in use, viz: King's Chapel, (Rev F. W. P. Greenwood;) Hollis Street Society, (Rev J. Pierpont;) Second Society, (Rev C. Robbins;) New South Society (Rev A. Young;) Federal street Society (Rev Dr Channing;) Bulfinch st. Church (Rev Freder